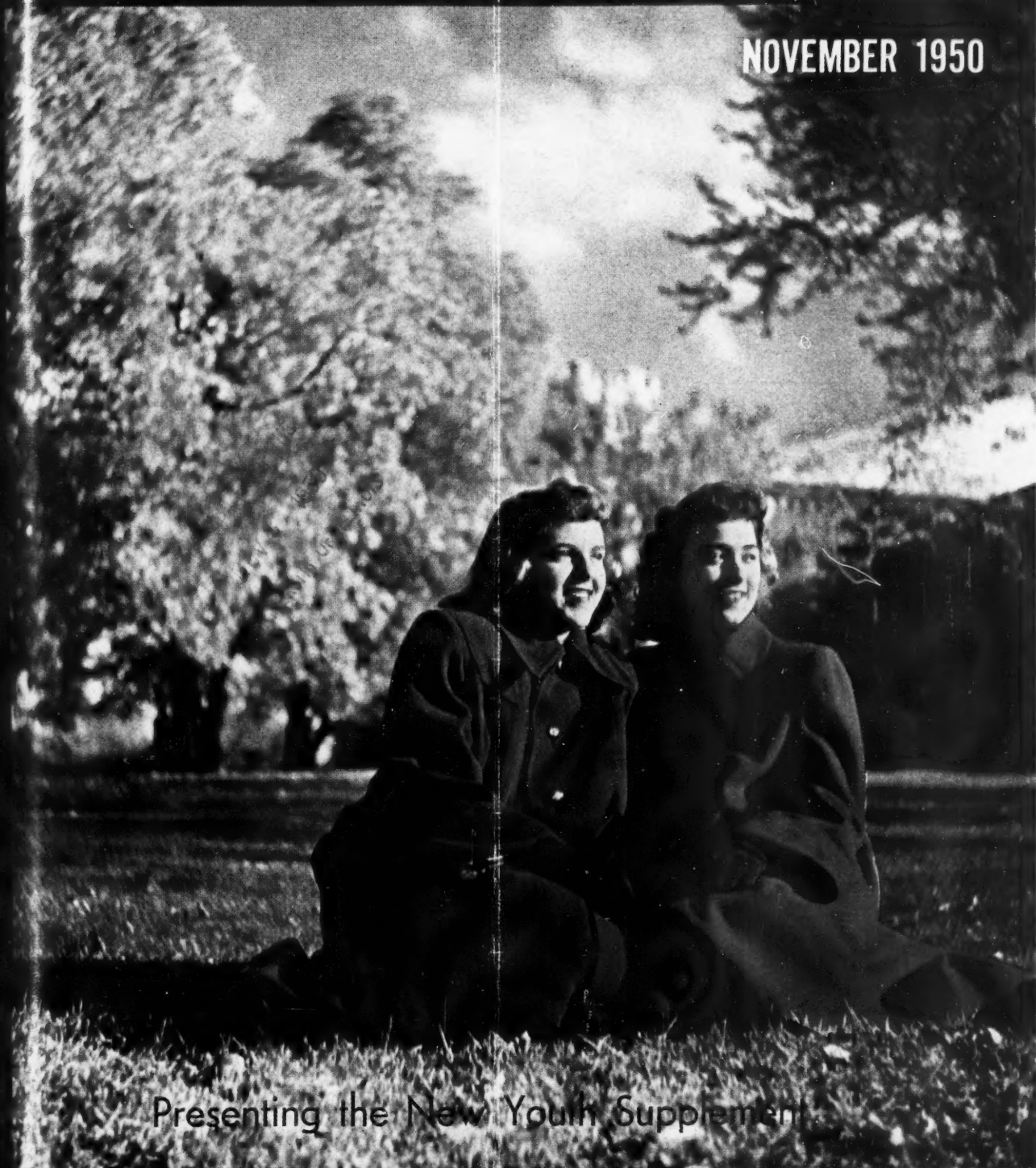




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MONTHLY

NOVEMBER 1950



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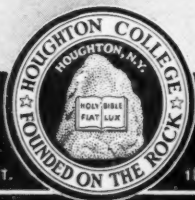


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WILLIAM CULBERTSON, Editor
ERNEST D. CHRISTIE, Publication Manager

Vol. 51

November, 1950

No. 3

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★ ★ ★

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November, 1950

In This Issue

Although there are a number of outstanding features and articles in this month's issue, the new Youth Supplement, back after an absence of nearly two years, is a special highlight. Even though you may be an older reader, you will want to turn back to page 211 and get acquainted with the good things there for young people—and for the young in spirit. Many older readers, we think, will make this a habit after a sample of the short, timely and pointed features packed in this part of MOODY MONTHLY. Above all, be sure to bring Youth Supplement to the attention of the younger members of your family and your younger friends. And pray that Youth Supplement may be a blessing in young lives everywhere.

Along about next spring, Christian people will no doubt be reading and discussing a brand new book, *Christian Education in a Democracy*, the NAE mid-century report on Christian education. But through the courtesy of Oxford University Press, its publishers, MOODY MONTHLY readers may enjoy now an abridgement of one of the most significant chapters, "Christian Education and the Home." The chapter, under its book title, is published in two parts beginning in this issue.

From several sources in recent months the word has come that Christians throughout the country and perhaps the world are hungry for instruction in Bible doctrine. Such reports have been confirmed by the warm response to the series of doctrinal articles by Dr. C. Norman Bartlett. The third and last of the present series of studies, "Sanctification," appears in this issue.

THIS MONTH'S COVER



★ Brimming over with the radiance and enthusiasm of youth, the two young women on this month's cover typify the great army of Christian young people to whom the new Youth Supplement—beginning in this issue—is dedicated. The girls are Corinne Lindell of Chicago, and Bonnie Kunz of Wheaton, Ill. The picture was made by Bruce Cederroth on the Wheaton College campus where both Miss Kunz and Miss Lindell are students.



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THE side door slammed. Six-year-old Annette came thumping up the basement stairs and into the kitchen. The expression on her face told Mommie that she was "after" somebody. "Where's that Taddie?" she demanded, stalking into the back room.

Mommie spooned more cereal for Bobbie, who was well covered with it. (She seems to feel that each spoonful must be felt before it is tasted: it becomes a contest to see whose hand is the quicker, Mommie's or Barbara's.)

None of this charmed Annette, who seemed bent on revenge. Her brown eyes were stormy and her braids twitched as she walked. Confronting Tad she exploded, "You locked the door and I had to go around to the basement!"

"I locked a door," replied three-year-old Taddie, proud of his accomplishment and unimpressed by Annette's temper. "I locked a door."

"I know you did. And that's what I don't like," she sputtered. "You have to knock like you're company. And I don't like it! . . . Whatcha going to do with that hammer?"

"Oh, make a barn. If we had some hay we could," he answered, his blue eyes smiling an invitation. And so they went on up to get the hay.

Mommie carried the sleepy baby into the middle room and sat in the big chair by the window while the bottle was being finished.

"Funny why Net would get so upset over that door," thought Mommie, wondering what the answer might be. "It must be a strong sense of belonging to the family and of the rights and privileges which are hers. There's a difference between being one of the family and being company. The door to home must always be open to the family."

Mommie thought of heaven, of the Father, of "belonging." Yes, it follows even there: we belong, if we are Christ's; the door is not locked to us. He said, "I am the door: by me if any man enter in, he shall be saved" (John 10:9).

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

And being saved means belonging—to the Father, to the family, to the heavenly home. We are not company. All the restfulness, the sheltering, the at-homeness will be ours.

Just as strongly as Annette feels her right to the home and family, so shall we feel about heaven—we are not company, not locked out. But the wide open door, the sense of belonging, the fellowship of the family, all this is ours because of what Christ has done for us. How great should be our thanksgiving!

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Acquitted!

By WALTER NELSON

Not long ago I was in court as a well-known criminal lawyer pled the case of an American of Mexican descent who was charged with murder. After the gifted lawyer and the district attorney had each summed up the case, the jury left the court room.

When they returned some twenty minutes later, the judge asked, "Has the jury reached a verdict?"

"Yes, your honor!" the foreman said.

Apparently the defendant understood these words to mean, "Yes, we find he is guilty." He lowered his head nervously. His lawyer looked at him and smiled, but there was no response.

Receiving the written verdict from the jury foreman, the clerk handed it to the aged judge who read it in a low voice, which the defendant failed to hear.

The jury was dismissed and everyone arose to leave except the defendant. He remained in his place, dejected. His lawyer walked over for his coat and hat, then touched the defendant on the shoulder, motioning him to leave.

The fine-looking Mexican walked behind his lawyer, sad and pale. I followed them, waiting with them at the elevator.

"What do we do now?" the defendant asked nervously in broken English.

"Nothing now," the lawyer replied.

"What is going to happen next?" the Mexican asked again.

"Nothing! You are a free man!" said the lawyer.

"What?"

The lawyer repeated his statement. "You are a free man. They found you not guilty! You can go home. You're free!"

Slowly the man grasped the wonderful truth. Then he laughed excitedly and almost hugged the one who had successfully pled his case.

The lawyer pointed to the Mexican's wife and family waiting happily at the top of the stairs. They had heard the judge's words, "not guilty." They knew he was a free man. Overjoyed, the father was united with his beaming loved ones.

Christ has paid our penalty. On the basis of His substitutionary work and our full acceptance of Him as Saviour and Lord we are justified freely and righteously (Acts 10:43).

How blessed it is to know the truth of the matter as did the defendant's wife and family at the top of the stairs! But how sad it is that there are some who have placed their faith in Christ—who have become souls set free—but who are uncertain and insecure when they could be enjoying the blessedness of the true verdict, "acquitted forever!"

Let us thank God for His Word: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36), "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1, 2; 5:16).



BETTER THAN EVER!

Mothers and Dads: Your teen-agers will enjoy and profit by the new Youth Supplement, starting in the November issue, because it is geared to youth and to the times in which they live. Always popular, Youth Supplement will again become an important part of the *Monthly*, thus making it a magazine for every member of the family.

LOOK AT THESE BIG FEATURES IN THE NOVEMBER SUPPLEMENT!

★★★ **Weighed and Found Worthy** — the Christian answer to young men being drafted

★★ **Leaders Are Made** — How to lead young people, as taught by Young Life Campaign

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JEWELL F. STEVENS

Seen in Wales

Thank you for your choice of "Outline and Illustration." Occasionally I select some suitable ones for gospel newspaper advertising.

WALES, BRITAIN

FRED DODDS

Grass Roots Facts

I have read with keen interest your splendid article in the August MOODY MONTHLY on "Missions at the Grass Roots." Many of the things you have brought out so clearly will, I am sure, be a blessing to God's people. . . . Altogether the August issue was a splendid missionary number.

PHILADELPHIA, PA. HERBERT M. GRIFFIN,
NORTH AMERICAN DIRECTOR,
CHINA INLAND MISSION

Searched for More

I enjoyed the contents and the style of C. Norman Bartlett so much in his article, "The New Birth," that I searched old magazines for more of his articles. Let's have many more from his pen—and a picture thrown in for all to enjoy.

WHITEWATER, WIS. MRS. MERRILL GUTZMER



Dr. Bartlett

No sooner said than done! Elsewhere in this number is Dr. Bartlett's doctrinal article, "Sanctification"; last month's issue contained a similar study on "Justification." And here is the picture!

Need for Fire

The greatest need in our land today is for consecrated preachers of the gospel, so speed up articles on evangelism, such as "Fires of Evangelism" by Dr. Criswell. YUKON, OKLA. ANNA M. GILLELAND

Thanks and praise the Lord for the articles, "A Layman Speaks" and "Fires of Evangelism" in the September issue. Those in places of leadership need to remember that the Lord said, "Go ye—" not, "Get names and personalities to draw the crowds and then wait for the unsaved to come to you."

I wholeheartedly agree that it is time for more personal work by individual Christians. Soul-winning (if any) has been left to the pastor far too long. Many of us should hang our heads in shame and remorse for the many lost opportunities to witness to those with whom we come in contact daily. We are



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Monthly

so afraid of being thought fanatical, that we do nothing.

May we have more such articles which speak in a direct manner and deal with individual responsibility to our Lord and the lost.

STUART, IOWA

MRS. LEO WISSLER

Unforgettable Thursday

There are special days in most lives that stand out for some reason. That day in my memory was Thursday, September 19, 1895. After the usual routine of the morning at the Moody Bible Institute, I was told by Mr. Torrey that Mr. Moody wished to see me in the office.

I was greeted by Mr. Moody who directed me to a seat across the table. He told me that Mr. Stebbins, the gospel singer, was sick and unable to accompany Major Whittle for a series of evangelistic meetings in Lincoln, Ill., and that I had been suggested to fill the place. This was a surprise.

Mr. Moody sat on the other side of the table for almost a half hour and revealed to me the passion of a great soul. He told me some of the events of his life when he first began his marvelous ministry and how he had the deep conviction that the only remedy for a sinsick world was to be found in the message of the crucified, risen and living Christ.

I cannot recall all that he said to me, but I can sum it all up in the last sentence that came from his lips with a fervor and passion that is still ringing in my heart and life. He said, "Nickerson, make Christ the center of every message you give in word or song."

I wish I could inscribe on the hearts of all who may read these lines what this has meant to me during the fifty-five years since I left the dear old Institute. Often when preaching or singing, this injunction comes to me and to a great extent has held my life to a single purpose in service for my Lord and Saviour.

This day was closed by an hour with our male quartette and later the students formed a circle in the lecture room and loving petitions were spoken in prayer for the blessing of the one going out into life's day of service under the guidance of the Master.

OAKLAND, CALIF.

ROSCOE S. NICKERSON

Calling Dr. Smith

Why don't you print Dr. Oswald Smith's views on television in MOODY MONTHLY? They should be in every Christian paper. PRESTONSBURG, KY. MRS. ROBERT MARTIN

Strong Meat Needed

I do trust you will continue the "strong meat" articles which are the backbone of the magazine. To many of us your magazine is our main stay (next to the Bible itself), since we are surrounded by churches saturated with Modernism and worldliness and who choke the "universal brotherhood of man" down one on every occasion.

AUSTIN, TEXAS

B. ETHEL NITSCHKE

YOUTH SUPPLEMENT
Page 211

November, 1950

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Editorials

The Wellspring Of Thanksgiving

Blessed is that individual who, as he approaches this Thanksgiving season, finds his heart overflowing with true thankfulness to God.

Perhaps, as the world judges, he has little to cause him to rejoice. Sickness or suffering may have laid hold upon his body, loved ones may be far away, he may be pressed upon by urgent needs with no human friend to whom he can go for help. Still, if through all this, he is aware of the goodness of God and the love of God for him, he will know the peace and joy of the thankful.

Surely it is clear to all who will reflect that true thankfulness does not necessarily go with material well-being. Often when we have the most we are least thankful. No doubt more real thanksgiving ascended to God from the hearts of the Pilgrim fathers—surrounded though they were by wilderness and faced with toil and danger—than in many a home where wealth, comfort and even luxury abound today.

True thankfulness springs from awareness that God—not impersonally but with a personal love—has blessed beyond our full comprehension. It comes from knowing that He has brought us up out of our horrible pit, that He has provided for our every need in Christ and now surrounds us daily with His mercies. Every provision then becomes a reminder of His gracious love.

Merely acknowledging that we ought to be thankful will not make us so. Only to the degree that we wait upon God for our daily needs, that we trust Him in every circumstance and rest in the wisdom of His provision—that we look beyond the immediate present to God's eternal purpose—can we be truly thankful. Remembering that we are pilgrims on earth but briefly, that God's eternal purpose is to make us like His Son while we serve Him here below, we can be thankful even in the midst of hardship.

Thus armed with God's scale of values, depending on Him in all things, knowing His personal love and care, true praise will well up in us constantly in every circumstance. And every day, because of Him, will be Thanksgiving Day.

Men of God In Business

Some months ago, Roger W. Babson, confessing that he was writing out of his field, released a column on the subject: "Why can't religious schools train for business, too?" His thesis seems to have been threefold: first, there is tremendous need for religion in business; second, there is more opportunity to serve in business than in some ministerial positions; third, such a plan would fill up the depleted ranks of students in many theological schools. His conclusion is that theological schools should train some of their students to assume positions in the business world.

He illustrates his point by describing how men so trained might fit in with the operation of a chain of drug stores. Assume, he says, that the owner of these stores knows his business. He is careful what he buys, and how much he pays. But from there on he is wholly dependent upon the somewhat "indifferent character, energy and desire for service of the managers and clerks of these sixty stores."

According to Mr. Babson, here is an ideal place for graduates of theological schools. After a period of apprenticeship, such graduates would manage the stores, hire help that were like-minded, and the result would be the kind of store which everybody would like to patronize—friendly, concerned, prayerful, honest.

If, as it appears to us, Mr. Babson is recognizing that there is a great need for God in the world of business, we would certainly agree. Men who are aware of their responsibility to God and who are in right relationship with Him through Christ will maintain right relationships with their fellowmen. So far as their employers and society as a whole are concerned, they will be profitable servants.

At the same time it cannot be denied that there is also need for business in religion. Students in theological schools will be all the better prepared if they have some business experience—both from the standpoint of their own souls' welfare and the effectiveness of their ministries in days to come.

Mr. Babson's suggestion, however, is

hardly to be considered seriously as a means of channeling more students into theological schools. There is a better answer for schools which, despite ivy-covered buildings, endowments, learned professors and student stipends, cannot attract full enrollments. A virile and vital message in which the motivating power is that of the Holy Spirit will go far toward remedying the lack of incoming men. And with more than three-quarters of the world's population without God, surely there is a place for born-again, well-trained missionaries, ministers and other Christian workers.

Just where and how the consecrated Christian is to serve his Lord of course depends upon God's leading. The individual called to spiritual ministry, having put his hand to the plow, ought not to turn back. Failure to go on with God brings serious consequences. Moreover, to give oneself in this field of service, to prepare daily to be God's mouthpiece, inevitably makes more demands on time and strength than one in business can normally afford to give.

But for those without such a call, there are almost limitless opportunities for service to Christ in business. There the double testimony of life and word may often count for even more than in religious circles. To be God's servant in the realm of business is a glorious privilege. The testimony of such individuals, their prayers, their influence, their giving, are all an integral part—a most important part—of the witness of the Church.

Thank God for Christian business men—many with at least some Bible institute training—who are being used of God far more—I say it to our shame—than are some preachers. Let them prize their calling, pressing on in full obedience to God's command: "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus" (Col. 3:17).

Attested by The Scoffers

Not long ago some friends sent us a clipping from a local paper published in eastern South Dakota. It is altogether an amazing utterance on the subject, "The End of the World."

Evidently contributed by a local minister, it finds its place in a column edited by another clergyman. Its vagaries run all the way from linking "pyramidologists" and "a popular radio preacher" who "says the end will come soon," to the claim that Daniel dated the end of the world three and one-half years after Antiochus Epiphanes stopped the daily sacrifice in the temple, and that John in Revelation points to Nero as the one from whom to date the forty-two months to the end of the world. It is no wonder the writer of the piece concludes: "... we do not believe that He has revealed His intention as to the end of the world to anyone, even including the Biblical writers."

Entirely aside from the seeming lack of understanding concerning "the end of the age" (not "the end of the world" as most folk envision it), and entirely aside

from the strange and foundationless attempt to identify Antiochus and Nero as the Antichrist, there is the serious, the pernicious and soul-destroying doctrine that the Word of God is not the Word of God but the dictum of fallible men.

We would ask only one question: If the Bible cannot be trusted here, where can you be sure you can trust it? Where it appeals to you? Where you agree with it? Where your experience corroborates it? Then you are hardly different than the rationalist. Incomplete inspiration is no answer. Either we have the authoritative word from heaven or we do not. If we do not, we are hopeless dupes of fate. If we do, it will agree in all its parts, and we have a certain word in an age of uncertainty. To admit that we have a revelation from God is at once to show as palpably false any notion that it contains error.

We decry the setting of dates. But though thousands of dates that ill-informed men have set for the coming of the Son of Man should pass by uneventfully, they would not for one moment discredit the truth. Indeed, that some men do not believe that the future is foretold in the Word of God is in itself a proof that it does depict the future for Scripture declares: "in the last days mockers shall come with mockery, walking after their own lusts, and saying, where is the promise of his coming? for, from that day that the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Pet. 3:3, 4 A.S.V.). Thus God in His great wisdom permits the very doubt of scoffers to set a seal attesting the truth of His prophetic Word, for those who mock are themselves among the subjects of its revelation.

Challenge Of the Children

Along with the events taking place in the Holy Land, the issues raised by the atom and hydrogen bombs, the drift

toward ecumenicity and similar matters of interest there is at least one national trend which is of tremendous significance to the Church of Jesus Christ. Yet to a large extent it is apparently being overlooked.

We are speaking now of the trend in birth rate and the rapid increase in child population. Early this year it was conservatively estimated that the number of boys and girls under nineteen years of age had reached a peak of 51,564,000, more than 6,000,000 more than in 1940. But within the next ten years it is believed that even this peak will have been exceeded by nearly 3,000,000.

Parents' Magazine has already designated the years between 1950 and 1960 as "The Children's Decade." *Printers' Ink*, a most reliable magazine read in business circles, early this year devoted an entire article to sales potentials opened up as a result of this approaching jump in child population.

Already, it seems, segments of business are adjusting their operations to "The Children's Decade." Railroads are appealing to families with children by providing more and better accommodations, entertainment, special menus and other attractions for families with small travelers. At least one chain of restaurants is appealing to parents by offering a special children's meal at attractive prices. Other businesses are setting their sights accordingly.

But let us ask what is being done in the most important business of all—that of winning boys and girls to Christ. What are we who have been put in trust with the gospel doing to make sure this rising tide of boys and girls is pointed to the Saviour?

Census Bureau estimates indicate that there are today nearly 36 million boys and girls between the ages of five and nineteen. But by 1955, the Bureau believes, there will be almost 42 million in the same age group. Provision for the spiritual welfare of these millions is a serious responsibility. Even now we are not meeting the need of the 36 million.

How can we hope to reach out to six million more without prayerful planning, thorough overhauling of present methods and purposeful preparation?

Consider for a moment some of the aspects of the problem with regard to just one child-reaching group—the Sunday school. Think in terms of your own situation. Are your buildings and other items of physical equipment adequate to cope with the rising tide of children in your church area? Public schools in many sections of the country are already crowded to the doors. Most Sunday schools will likewise overflow long before 1955 if they reach even a fair proportion of those they should be reaching.

Are your Sunday school methods effective in the all-important job of leading boys and girls to Christ? Are you able to hold the children who come within your doors after they reach the teen-age level? Are your Sunday school and church getting down to business when it comes to reaching parents through their children? What are you doing to strengthen the foundations of the Christian homes with which you are in contact?

The aspects of the problem are varied and far-reaching. But first the general problem must be recognized and faced. This is no time for merely carrying on from year to year. In every church and Sunday school, in every group that has a ministry among the children there is a need for planning for tomorrow. Without God-given vision, hard work and preparation, there is grave danger that the next few years will find us with too little done and that little done too late.

The Light Of a Godly Life

No one can estimate how far the light of a life redeemed and made new by the Lord Jesus Christ, then lived for Him, will shine during its span of years on earth.

We have been thinking of this especially in considering the long and fruitful life of the Christian business man, Thomas S. Smith, who was called to be with the Lord September 12 after nearly a year of illness. Loved by all who knew him—and by many who knew him but slightly—his testimony touched the lives of numbers.

Many will recall particularly the earnest words of counsel which on many occasions he gave graduating students at Moody Bible Institute, Chicago, where he was a member of the Board of Trustees for forty-three years and vice-chairman of the board for more than twenty.

"Preach the Word of God," he would urge. "Be true to the Word." And then on occasion he would add a personal testimony as to how, through the years and in spite of the necessity for rising very early, he had made it a practice to begin the day with God's precious Book. Many times he spoke of the blessing this early morning time with the Lord had been in his life and of God's goodness and faithfulness to Him.

Looking back on the completed pattern

[Continued on page 207]



Coming in December

For a few wonderful minutes it was Christmas in Harold's hospital room—Christmas in November. The little tree twinkled bravely; there were presents to unwrap; and—most wonderful of all—there was the tricycle Harold had wanted in gleaming red and white.

This is a glimpse of the real life story which gripped the hearts of millions just last year as it was unfolded day by day in city newspapers. But Faith Coxe Bailey in "A Time for Giving" tells you why for Harold's mother the tears have turned to joy and why this year she knows what Christmas really means.

* * *

Also among special features in store for you are "Scriptures for Skyscraper Land," by Dr. David J. Fant. . . "Fishing for Men," by Gipsy Smith. . . part two of Dr. Frank E. Gaebel's "Christian Education and the Home"—plus, of course, the new Youth Supplement! Here's choice December reading . . . in your next MOODY MONTHLY.

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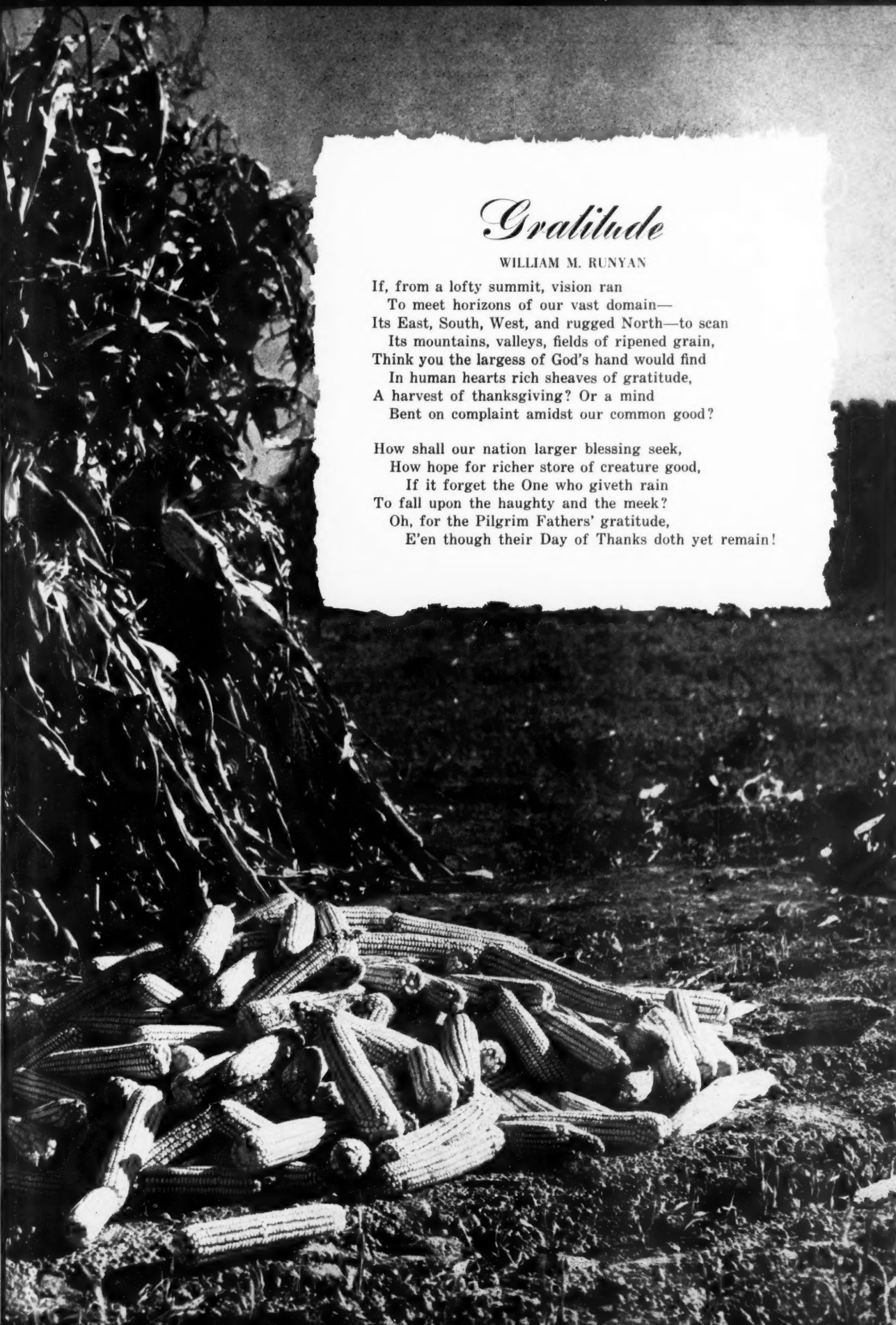
Monthly

Gratitude

WILLIAM M. RUNYAN

If, from a lofty summit, vision ran
To meet horizons of our vast domain—
Its East, South, West, and rugged North—to scan
Its mountains, valleys, fields of ripened grain,
Think you the largess of God's hand would find
In human hearts rich sheaves of gratitude,
A harvest of thanksgiving? Or a mind
Bent on complaint amidst our common good?

How shall our nation larger blessing seek,
How hope for richer store of creature good,
If it forget the One who giveth rain
To fall upon the haughty and the meek?
Oh, for the Pilgrim Fathers' gratitude,
E'en though their Day of Thanks doth yet remain!



Adams 8424



Teloh Ev

By Bernard R. DeRemer

THE elderly man rose from his meal in the restaurant, looked again at the scrap of paper in his hand, then made his way to a vacant telephone booth. As he closed the door behind him, the clatter of dishes, the scrape of chairs, and the drone of voices faded to an indistinct hum.

He slipped the telephone receiver from its hook, found a nickel, and dropped it into the pay slot. Then, as he heard the familiar hum of the dial tone, he dialed a number—ADams 8424.

Blocks away, in a modest brick house on Washington's Twenty-first Street, N.W., the phone burred again.

Almost immediately a pleasant voice answered, "Hello."

"Someone just told me to call this number," he began a little uncertainly. "Said that you'd have a message for me."

"Yes, I have," the voice replied. "I have a few verses for you from the greatest Book in the world."

"Lady," said the man rather weakly, "I am sixty-five and have heart trouble—I might go at any minute."

"If you should leave this world, where would you be in eternity?"

"That's just it, I don't know." A short, earnest conversation followed. Soon, with tears in his eyes, and under the conviction of the Holy Spirit, the caller was praying aloud. He received Christ as his personal Saviour, and thanked God for graciously saving him.

The voice behind ADams 8424 was that of Mrs. Malcolm D. Ross, a personal evangelist, whose telephone is called many times daily by many kinds of people—sincere inquirers about salvation, cavilers, and the merely curious who have no idea they are going to hear something from the Bible.

Although Margaret Ross has never

done anything to solicit these calls, they continue to come—sometimes more than two hundred of them in a single day or night. Even before rising in the morning, Mr. and Mrs. Ross have answered as many as forty calls.

The callers include doctors, lawyers, government employees, other business and professional people, officers and servicemen of all ranks, and students. As far as possible, Mrs. Ross maintains an accurate record of conversations, including the names and addresses of callers, and sends appropriate tracts or Scripture portions to these people.

THIS IMPORTANT MINISTRY of large-scale telephone witnessing in the nation's capital began prosaically enough on June 24, 1949. A young man called Mrs. Ross and asked for "Mary." When Mrs. Ross told him no one by that name was there, he said, naturally enough, "I must have the wrong number."

Evidently led by the Spirit of God, Mrs. Ross said quickly, "But perhaps God has your number."

"I don't believe in God," the young man replied.

Mrs. Ross continued to talk with this professed atheist, and found that he had been at a camp meeting that summer, but personal workers had made little progress with him. Sensing that further word at the moment would be useless, she promised to pray for him and brought the conversation to a close.

That "wrong number" might well have been the end of the matter. In a city like Washington, thousands of wrong numbers are dialed every day. But this apparently was not God's purpose. Later the father of this young man noticed the name "Mary" and "AD 8424" on a slip of paper in their home, and telephoned to ask who this "Mary" was whom his son was calling.

"There is no one by that name here,"

Mrs. Ross told him, "but while you are on the telephone, let me give you a verse from the greatest Book in the world," and she quoted John 3:16.

The man at the other end of the wire called to his wife. "Mother, Mother, come here!" he exclaimed, and Mrs. Ross had the pleasure of witnessing to her as well. Both the man and his wife professed to be saved.

During the next two days, a few more strangers called, asking for an important message, or something similar, and then a flood of calls began, day and night, so that it was necessary to request the telephone company to put a quieter bell on the instrument. Since then, Mr. and Mrs. Ross have often had to cover the telephone with blankets in order to stifle its ringing, so that they can get a few hours' sleep. Even so, it is not unusual for them to lead someone to Christ at 2:00 or 3:00 A.M.

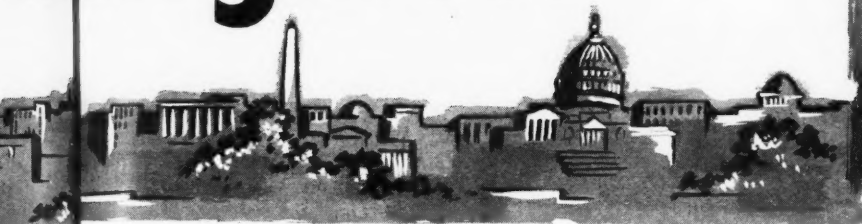
As a faithful personal worker, Mrs. Ross prays with callers whenever possible, having found that most decisions are made during prayer. A businessman, who said that he had not been in church for twenty-five years, after being dealt with, prayed, "Lord, I am a sinner; I now take Christ as my Saviour." Afterward he said, "You know, I thought this was a business call."

"It is, sir," Mrs. Ross replied, "the most important business in all the world, for it is life or death, heaven or hell." Later the man asked her to recommend a church for him to attend.

LIKE OTHER personal workers, Mrs. Ross finds many people amazed at the utter simplicity of the gospel, and also amazed that they never heard it clearly presented before. A Roman Catholic caller was broken-hearted because of the death of her husband. She thought that God had never answered her prayers, and she now felt that she had nothing

Mr. DeRemer is a layman and part-time student in Washington, D.C., where he is continuing preparation for Christian service. A graduate of Moody Bible Institute, Chicago, Ill., he is president of the Washington Moody Alumni Fellowship.

Phone Evangelist



Remer He asked for "Mary," but the answer he received has kept the Ross's telephone ringing ever since

ing for which to live.

Here, of course, was an excellent opening for spiritual help, and Mrs. Ross made the most of it. By means of Scripture she pointed out God's wonderful plan of salvation.

"How do you receive Christ?" the woman then asked.

Mrs. Ross explained that Christ died for our sins, and bore our judgment, and that we must trust His finished work for us in order to be saved ourselves. After some time, the woman professed to receive Christ as her Saviour. Later she asked, "Why don't the churches tell us about being born again?" Mrs. Ross could only reply, "It seems that so many of them are more interested in membership rolls than in the souls of men."

A number of Roman Catholic priests have called, Mrs. Ross stated. She tells them, "This is the message given to all who call this number," and proceeds to witness concerning saving faith in the Lord Jesus Christ. Usually they say, "Thank you, goodbye." They are courteous, though they express but little interest in the gospel of salvation.

Our Saviour declared that His followers are "the salt of the earth," and one thing salt does is to retard corruption. Now and then there is evidence that the Ross's telephone ministry is doing this in Washington, at least to some extent.

One day a man called, and Mrs. Ross began to witness to him as usual. Suddenly the caller interrupted. "Just a minute," he said sheepishly. "I was swearing a blue streak here in the office, and someone told me to call ADams 8424."

On another occasion a man from San Francisco called, saying he was on his way through Washington, and would be leaving by plane in a few hours. He gave

Mrs. Ross his name and home address, and she mailed literature to him. He said he was saved, but had backslidden.

A few days later the man's fiancée called. She revealed that he had had an earlier marriage and asked about marrying a divorced person. Mrs. Ross told her frankly what God's Word had to say on this important subject. The young woman did not indicate her decision, but Mrs. Ross is trusting that both of these people will yield themselves to the Lord and be guided by Him.

There are many different kinds of ground upon which the seed of the Word of God falls. One of these is good ground, the prepared heart which is ready to accept Christ with a minimum of solicitation. Not a few callers are of this class. One man readily admitted, "I am a sinner, I know I am; how do I receive Christ?" Mrs. Ross unfolded to him such Scripture passages as Isaiah 1:18; Revelation 3:20; and John 1:12. Then she said she would pray aloud for him, and asked him to accept Christ while she was praying. When she had finished she asked whether he had received the Saviour.

"Yes, I couldn't help it," the man replied. "You handed Him right to me." Then he added, "I was going to go out tonight and sin some more, but now I will stay right in my room. You spoiled my night for me, but I am glad, because my soul is saved." Remarkable growth in grace for such a new babe in Christ!

Not all, of course, respond thus to the gracious gospel invitation. Many require more dealing, and conversations sometimes last an hour or more. Some, of course, do not give in at all to the Lord; but in each case the seed is sown, and Mr. and Mrs. Ross trust God for the increase.

PASTORS and personal workers today lament the absence of the convicting power of the Spirit of God in the hearts of the unsaved, without which there can be no miracle of regeneration. Mrs. Ross has been privileged to see many instances of deep conviction, and of course it is only as a result of this conviction that so many souls are being saved and becoming children of God through faith in Jesus Christ.

A man entered a downtown Washington newspaper office and gave Mrs. Ross's telephone number to a girl clerk, with this strange suggestion, "Call this number and see what effect it has upon you. I called it, and I became as petrified—I couldn't move!" The girl, however, gave the number to her aunt, who called, but had little to say. She made no comment on Mrs. Ross's testimony, and finally hung up.

A few minutes later, she called back, and Mr. Ross answered the telephone. "After I hung up," she said, "your wife's voice haunted me. I just had to call back!" Such evidences of the power of the Holy Spirit in the ministry of God's Word are not customary in witnessing for our Lord in this apostate age.

Sometimes Mrs. Ross will plan, as usual, to attend church on Sunday night, but will be unable to leave the house, because of receiving a steady stream of calls for three or four hours. The great majority of these callers, of course, never attend a fundamental church. Since some who call are led to accept Christ as Saviour, "ADams 8424" itself would seem to have a ministry as great or greater than many churches.

Calls have been received by the Ross's from Baltimore, Hagerstown, Md., and even as far away as points in New Jersey. For three days, fifteen-cent toll calls were received from a nearby Maryland town. The number was reported to have been sent there in a teletype message from Washington.

One may well ask, since Mrs. Ross solicits no calls, just how so many people

[Continued on page 168]

☆ Illustrated by John Whorrell ☆



Mysis photo

Giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ.—Ephesians 5:20.

The great, distinctive American holiday is Thanksgiving Day. It is well that we should remember that it is not to be observed as a time of recreation, but rather as the good Anglo-Saxon word *holiday* suggests, as a "holy day," set apart for the glory of God.

All too often our "holy days" have become quite the opposite. Because of pleasure-madness and the greed of men, these days have, to a large extent, become occasions for revelry and gluttony, providing excuse for the most blatant commercialization.

Although Thanksgiving Day used to be somewhat immune to this influence, to an astonishing extent it has now followed Easter and Christmas as an occasion when we are urged to buy this, that, or the other. Thus, for thousands of people, the holiday itself has become another occasion for foolishness and sin. Let us ask ourselves at this season of the year of our Lord 1950 whether we will not observe a real Thanksgiving Day.

At the outset we should recognize how important it is that we be thankful, not only when prompted by some pleasant or profitable experience, but continually. Failure to be thankful is recognized in Scripture as a sin to be confessed and forsaken. In Romans 1, for example, it

is noted as a sin against which the wrath of God is revealed. This is justified in verse 21 on the ground that the one who is unthankful is more than just discourteous—he is detracting from the glory that belongs to God, a very serious matter indeed.

All of this makes our marvelous text, Ephesians 5:20, stand out as a most helpful and comprehensive statement of that important spiritual exercise known as giving thanks. Every phrase of the verse yields thorough and inspiring instruction and admonition. There is to be the spiritual act of . . .

I. Giving thanks. We ought always to feel thankful in our hearts. But it is not enough simply to feel our thanks; we are urged to express them openly. Someone has said that dumb gratitude is acceptable only from dumb animals.

At this season especially we remember and read Psalm 103. There the psalmist follows a good psychological as well as spiritual principle when he admonishes his soul and all that is within him to arise and bless the Lord. It is a proper and most profitable exercise. Both in church and at home let us give expression to the thanks of our hearts to God.

Observe also that this is to be done not only on Thanksgiving Day, but as our text indicates . . .

II. Always. No child of God should be satisfied with the giving of thanks on just one day in the year. How well we all know that the Lord's mercies "are new every morning" (Lam. 3:23). Surely our praise should go up to Him as our first waking thought, and the recollection of

His great faithfulness should sweeten the memories of the day as we go to our rest. All through the day, we with the psalmist should also call upon all that is within us to bless the Lord.

It has been suggested, and it is a very helpful thought, that every Lord's Day is a reminder of Easter Day. We worship on the first day of the week because our Lord arose from the dead. Should it not also be true that every day is a Thanksgiving Day because of the constant and renewed grace and mercy of our God?

This leads us to the next thought in this verse; namely, that we are to give thanks . . .

III. For all things. Perhaps no words could express this thought better than those of Jane Crewdson:

*O Thou, whose bounty fills my cup
With every blessing meet!*

*I give Thee thanks for every drop—
The bitter and the sweet.*

*I praise Thee for the desert road,
And for the riverside;
For all Thy goodness hath bestowed,
And all Thy grace denied.*

*I bless Thee for the glad increase,
And for the waning joy;
And for this strange, this settled peace,
Which nothing can destroy.*

This thankfulness for all things is to the One who is the giver "of every good and perfect gift" (Jas. 1:17); namely,

IV. Unto God and the Father. We are to be thankful to father, mother, brother, sister, friend, and neighbor. An ungrateful man in any relationship of life is a distressing and discouraging person. But above all, we should recognize God as the giver of all things—our Creator, Sustainer, Redeemer, and Friend.

There are men and women who are so courteous and polite that they will thank even a perfect stranger for the slightest thoughtfulness or consideration. Yet many of these same persons never think of turning their hearts in praise toward their Maker nor speaking forth to others their praise of Him.

There may be those in this year of our Lord 1950 who think that they have little for which to be thankful. The world is in turmoil, and the distress of war has laid its dark hand upon many a household. But if we pause to reflect for a moment, we will know that there are many things for which we may return thanks to Him.

It was D. L. Moody who said that he could not remember all of God's blessings, but he did not want to forget them all. We shall find as we look in our hearts and lives that there is much for which to be thankful. Whether in church or in home, we should improve this great holy day by a feast of thankfulness to God. Let us not permit the other feasting of the day nor the fellowship of friends to rob us of the inestimable privilege and joy of giving thanks to God on this Thanksgiving Day.

YOUTH SUPPLEMENT
Page 211

Former associate editor of MOODY MONTHLY, Dr. Lundquist is now pastor of the First Evangelical Free Church of Chicago, Ill., and conductor of the Question Box program on radio stations WMBI and WMBI-FM, Chicago.

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Christian Education and the Home

By Frank E. Gaebelein

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For more than three years a special committee*, authorized by the National Association of Evangelicals, has been appraising the central problems of Christian education. Written largely by Dr. Gaebelein, the committee's report is the book, *Christian Education in a Democracy*, to be published early in 1951 by Oxford University Press, Inc. The accompanying article, presented in two parts, is abridged from Chapter 10 of this report and is used by permission.

Part I

Few thoughtful observers can fail to recognize that something has been happening to the American home during the first half of this century. One is not just "viewing with alarm" when he speaks of the decline of family life; he is simply discussing facts.

Not that the home is in danger of changing; it has changed, and we are now faced with a *fait accompli* in that the home built upon spiritual and moral ideals, the center of life for parents and children, is no longer characteristic of America. The shift from country to city; a plethora of amusements from movies to radio and television; greatly increased leisure with insufficient inner resources to use it well; automobiles for almost everyone; alcoholic intemperance; divorce so prevalent that only two out of three marriages endure; men and women who, having been given a thoroughly secular-

ized education, think they can do very well without God—all these are factors in the decline of the American home.

Perhaps the very familiarity of these things has made us unmindful of how some aspects of our democratic society appear to the stranger in our midst. At the 1950 Forum sponsored by the *New York Herald-Tribune*, a panel of twenty-five students from the Orient gave their impressions of our way of life. These teen-age boys and girls had been guests in American homes and schools for ten weeks. In the discussion of school and home life some of their opinions were voiced:

"The machine age seems to have reduced the home life of America, that was once rich and pure, to mad scurrying," a boy from Ceylon declared. "The early Americans had a worthy way of life, with each family member feeling a duty to this small integral body. Such a way of life is apparently forgotten . . . Life is thought of and led so much in terms of material interests that there has been a decline in spiritual standards." And a girl from Burma added: "One of the worst punishments an American boy can undergo is to be confined to his home. To us this seems very funny, because we like to be at home."

As the discussion proceeded, the question of divorce came up. One student commented: "In America it sometimes seems that divorce is the rule and happy married life the exception. This may be due to the lack of spiritual and moral upbringing, the somewhat 'crazy' leniency of the American parent and the

natural advantages taken of it by the young student."

It is, to say the least, provocative of sober thought when visitors from so-called "heathen" lands speak of the spiritual shallowness of American home life. Certainly the material wonders of our civilization did not prevent these Oriental students from seeing something of its poverty of soul.

LET US LOOK for a moment at a few results of the waning influence of the American home. As social change has progressively weakened family ties, there has been a shifting of responsibility from parents to school. Whereas formerly it was expected that most of the training of children in such things as good manners and morality would be given in the home, these indispensable aspects of education have been laid upon the school.

As parents have been spending less and less time at home, the school has had piled upon its shoulders the major responsibility for youth, beginning with the nursery and continuing through late adolescence. No wonder the authors of the Harvard Report exclaim: "It is often despairingly said that the modern school, being expected like Atlas to carry the world, is thereby prevented from carrying on its own true work."²

There are, however, some things which cannot be delegated, because there is no adequate substitute for them. Among these is the home training of young children. And if we would know why this is so, we must first determine who is ultimately responsible for children.

Within recent years no one has dis-



*Committee members are: Frank E. Gaebelein, Litt.D., headmaster Stony Brook School, chairman; Robert L. Cooke, Ph.D., chairman, Department of Education, Wheaton College; Mark Fakkena, executive secretary, National Association of Christian Schools; Ruth Eckert Paulson, Ed.D., professor of higher education, University of Minnesota; Carl F. H. Henry, Ph.D., Th.D., professor, Fuller Theological Seminary; Harold L. Kuhn, Ph.D., professor, Asbury Theological Seminary; Leslie R. Marston, Ph.D., D.D., LL.D., bishop, Free Methodist Church; Stephen W. Paine, Ph.D., LL.D., president, Houghton College; S. A. Witmer, LL.D., president, Fort Wayne Bible Institute; and (ex-officio) Enoch R. Dyness, LL.D., registrar, Wheaton College, chairman of the NAE Commission on Education during the preparation of the report.

¹Cf. *New York Herald-Tribune*, March 6, 1950.

²*General Education in a Free Society*, Cambridge, 1945.

☆ Illustrated by Stanley Fleming ☆



About the Author

A leading figure in present day Christian education circles, energetic and scholarly Dr. Frank E. Gaebel is founder and headmaster of the Stony Brook School for boys on Long Island, N.Y., and publisher of the Bible study periodical, *Our Hope*.

Son of the widely known Bible teacher, the late Arno C. Gaebel, he received his bachelor of arts degree from New York University, a master of arts degree from Harvard University and the honorary degree, doctor of letters, from Wheaton

College. He is an ordained minister of the Reformed Episcopal Church and a frequent Bible conference speaker and preacher in churches, colleges and universities in the United States and Canada.

In addition to his chairmanship of the NAE Committee on a Christian Philosophy of Education, he holds memberships in the Society of Biblical Literature and Exegesis, the Headmasters Association and the National Association of Biblical Instructors. He is a frequent contributor to various magazines and the author of a number of books, including *The Servant and the Dove*, an exposition of Obadiah and Jonah, and *The Christian Use of the Bible*.

cussed this vital matter more incisively than Canon Spencer Leeson. In his Bampton Lectures on *Christian Education*, he points out that there are "four agencies that bear responsibility for the education of a child, the home, the school, the state, and the church; or rather it would be truer to say that there is one principal, the home, which carries or should carry the chief responsibility."

Then, after referring to the priority of home above school, state, and even church, he answers the all-important question, "To whom does the child belong?" by saying: "The child belongs to God, who created it. He is committed to his earthly parents to be trained for God's service. The parents have a responsibility they cannot evade; and when they seek to evade it, it is the duty of the church and state, acting in partnership, to commit it again to them."

In the light of the Christian religion, this is the only possible answer to the question of the ultimate responsibility for children. Seen against this background, parents are under divine obligation to provide their children with more than the physical aspects of a home. While they may use the school to give them experiences they cannot give, the home is prior to and above the school and, even by the time the child is ready for school, it will have given him, for better or worse, a foundation of crucial importance.

AMERICAN PARENTS are concerned, and rightly so, for the improvement of the schools their children attend. "More than ever before in the nation's history," Dr. Benjamin Fine declares, "the public is taking an active interest in public school education." On a country-wide scale the National Citizens Commission for the Public Schools is engaged in a six-year campaign to awaken the interest of the people in the schools. Headed by Roy E. Larson, president of

Time magazine, and subsidized by the Carnegie and Rockefeller foundations, it is working with local organizations, of which there are literally hundreds throughout the nation, to improve education.

This is heartening. It is important for parents, and especially Christian parents, to be concerned for better schools. But it is far more important for them to be concerned for better homes. And it is also more difficult. Somehow it is easier to deal with shortcomings of others than with one's own failures. Parents are eager to give their children ever better advantages in medical care, clothing, amusement, and, above all, education. Nevertheless they have, up to the present, shown a disposition to carry their concern for youth and its welfare only so far.

There is a world of truthful irony in Professor Commager's characterization of the relation of the average citizen to the children: "The American has boundless faith in the new generation over the horizon, is willing to make almost any sacrifices for it, except those required by self-restraint."⁶ But homes which give children health cannot be maintained without parental self-restraint. Least of all can Christian homes be built at smaller cost.

"There are some," according to a saying attributed to Samuel Rutherford, the Scottish devotional writer of the seventeenth century, "who would have Christ cheap; they would have Him without the cross. But the price will not come down."⁷ Parents who would send out children with characters based upon the Rock, Christ Jesus, cannot do less than pay in self-restraint for the inestimable joy of rearing God-fearing offspring.

Yet this is just what most Americans will not do. It is so much more pleasant to organize commissions, join associa-

tions, and hold meetings than it is to amend one's personal life. Until self-restraint manifests itself in putting the brakes upon the consumption of liquor, the reducing of billions of dollars annually to tobacco ashes, the spending of more on cosmetics, candy, and jewelry than on education, medicine, or religion, we cannot hope to rear self-disciplined children. So long as the progressive polygamy of easy divorce and remarriage continues to be an accepted social custom, millions of young people will enter adulthood with an initial handicap against a happy home life of their own.

SO MUCH for the negative side of the picture. Let us turn now to the positive contribution of the home to Christian education. Were the educational potentiality of the home better understood, there would be more hope of its reformation. And if the school had a clearer vision of the priority of the home as to both influence and authority, education would be less ready to play Atlas.

What then is a Christian home? In answer we may point to four marks of such a home. It is one in which (1) both parents are Christians, (2) where they are individually and unitedly serving God, (3) where the Bible and prayer are central, and (4) where children are trained according to the Word of God. There are undoubtedly other marks of a Christian home. Nevertheless, it may be taken for granted that any home which exhibits these four characteristics will be genuinely Christian to the lasting benefit of the children reared in it.

Note first of all that a Christian home is one in which both parents are Christian. In common parlance, the word "Christian" is liable to careless usage. Where social relations are marred by anti-Semitism, this great designation becomes synonymous with "Gentile," a grievous error and quite unscriptural. Or in some settings, such as those in which outward respectability is set great store by, "Christian" may mean nothing more than a decent, law-abiding citizen from the right side of the tracks—in short, any person of good will and social conformability. Or it may be applied to all church members indiscriminately.

Actually there is vastly more to being a Christian than the name. To admire Christ and to attempt to live by His teachings is not enough. There must be the critical and drastic realization that Christ Jesus came into the world to save sinners, that each man is in himself a sinner, and that, trusting in Christ's atonement and resurrection, he has new life. Consequently, being a Christian involves for parents as well as children nothing less than a personal experience with the Saviour.

Without such Christian parents there can be no Christian homes. Too many homes and families pass for Christian when they are nothing of the sort. It is perfectly possible for a home to be cultured, moral, and even religious without being Christian. The lines need to be more sharply drawn between mere Gentile homes which, despite nominal church

⁶*Christian Education*, London, 1947, p. 181.
⁷*The New York Times*, June 12, 1950.

⁸*Years of the Modern*, edited by John W. Chase, New York, 1949, p. 8.

⁹*The Letters of Samuel Rutherford*, edited by Andrew Bonar, Edinburgh, 1894, p. 245.

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adherence, are really pagan at heart, and those in which fathers and mothers are committed believers in Christ.

SECONDLY, in a truly Christian home both parents are individually and unitedly serving God. The foundation of personal trust and regenerating experience is all-important. But it is a foundation, and devoted service must build thereon. If God is central in the lives of Christian parents, if His Son is real to their hearts by faith, then they will practice their faith. Fathers and mothers cannot reasonably expect their sons and daughters to occupy higher spiritual ground than that on which they themselves are standing. "The religion of a child," said Amiel, "depends on what its father and mother are and not on what they say . . . The child sees what we are behind what we wish to be."

Of course, the individual and united service of God in family life means more than loyal church attendance, important as that is. Though parents may not have religious work as their vocation, for Christians all work is religious in that it should be done as a service for God. Consistent Christian living means stewardship, not just of money but also of time. The motive with which the father pursues his business or profession tells more about him than his church attendance. Likewise, the spirit with which a

mother does her household tasks can make them a service to God as much as church work. The latter must never be neglected, yet alone it is not enough.

If it is the common responsibility of all Christians, whether clergy or lay, to bear witness for their Lord, God-fearing parents cannot be unconcerned for the extension of the gospel. Not only will they set their children an example by support of home and foreign missions; they will also be missionaries themselves, interested in the spiritual welfare of unbelieving neighbors and friends. In keeping with this aim, they will be careful to cultivate an attitude of love and tolerance toward others, remembering that it is impossible to witness effectively to those against whom strong prejudices are held.

THIRDLY, in a truly Christian home the Bible and prayer will have a regular and vital place. Godly life and character must be nourished. One of the ways this nourishment is received is through the church and attendance at its worship. Another way is through daily use of Scripture and prayer. While it is true that a person may become a Christian without knowing much more of the Bible than the gospel facts, it is equally true that it is impossible to grow spiritually without private meditation on the Bible message and personal prayer. These are daily means of grace, and there can be no effective Christian living in neglect of them.

If the Bible is for parents the very Word of God, a book read regularly and lived by, the children will know it. Likewise with prayer; parents who know the way to the throne of grace and who go

"Few things are more destructive of spiritual harmony in the home than mixed marriages. Both Protestantism and Romanism warn against marriages in which husband and wife are not spiritually united. But it is not just a matter of nominal church adherence. For the believer, marriage must be 'only in the Lord' (1 Cor. 7:39). It is therefore against Scripture for a Christian to marry an unregenerate person."

Journal Intimé, translated by Mrs. Humphrey Ward, A. L. Burt, p. 45.

The spirit with which a mother approaches her family responsibilities can make them a service to God as much as church work. Hering photo.



PARENTS who would send out children with characters based upon the Rock, Christ Jesus, cannot do less than pay in self-restraint for the inestimable joy of rearing God-fearing offspring."

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SOME THINGS (as home training of young children) cannot be delegated, because there is no adequate substitute for them."

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THE PARENT who knows how to talk to God about his children will find that he may accomplish more for them in prayer than in face-to-face advice."

—From "Christian Education and the Home"

there day by day are giving their children a priceless spiritual heritage. And it should also be said that the parent who knows how to talk to God about his children will find that he may accomplish more for them in prayer than in face-to-face advice.

In his autobiography John G. Paton, the pioneer missionary to the South Seas, tells of his early years in Dumfries, Scotland. Between the two large rooms that made up the humble cottage in which he was reared, was a very small room containing only a bed, a little table, a chair, and a diminutive window. "Thither daily," wrote Paton, "and oftentimes a day, generally after each meal, we saw our father retire and 'shut to the door'; and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us, as of old by the high priest within the veil in the Most Holy Place . . . The outside world might not know, but we knew, whence came that happy light as of a new-born smile that was always dawning on my father's face . . . Never, in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory, or blotted from my understanding, my soul would wander back to those early scenes, and shut itself up once again in that sanctuary closet, and, hearing still the echoes of those cries to God, would hurl back all doubt with the victorious appeal, 'He walked

[Continued on page 170]



Sanctification

By C. Normian Bartlett

We are declared righteous to become righteous. This article tells why and how.

FEW tenets of the faith have encountered, even in evangelical circles, such deep-rooted prejudice as that of sanctification. The mere mention of the word "holiness" causes many Christians to throw up their hands in horror.

How are we to account for this strange and all too prevalent antipathy to a subject that ought to enlist the eager interest of true believers? Many answers might be given. While there will always be those who are ready to seize upon the excesses of fanatics as a cloak for the covering of their own pet sins and weaknesses, it is unquestionably a fact that many sincere followers of Christ have avoided consideration of the Bible's holiness teaching because of the way it has been distorted by extremists of every kind.

But its abuse is no excuse for neglecting a doctrine that looms so large in Scripture. The Bible insists upon holiness. Almighty God commands His children

Dr. Bartlett is a member of the faculty of Moody Bible Institute, Chicago, Ill. The accompanying article is the third of a series by the author on three of the Bible's major doctrines.

to be holy (I Pet. 1:16). His eternal goal for us is that we shall "be holy and without blame before him in love" (Eph. 1:4). Perfected saints are the golden harvest of the ages. How, then, can we who are the objects of His choice do less than make a choice of His objectives, especially since the holiness required by the will of God may be acquired through the grace of God?

JUST WHAT is meant by sanctification? It may be of help in answering this question if at the very outset we try to see sanctification in its integral relation to the doctrines of justification and regeneration.

In justification we are declared righteous; in sanctification we become righteous. In justification our sins are pardoned; in sanctification they are conquered. Justification is deliverance from the guilt of sin; sanctification is deliverance from the stain of sin. Justification is the foundation; sanctification is the superstructure.

The Word of God clearly teaches that while not saved by good works, we are saved for good works (Eph. 2:10). In other words, we do not become righteous to be declared righteous, but we are declared righteous to become righteous. It is highly important that we see this clearly.

The relation of sanctification to regeneration is that of growth to birth. It is the cultivation and fruition of that new life from God which is bestowed upon us when we are born again and "made partakers of the divine nature" (II Pet. 1:4). That which is implanted in us by the Spirit is to be unfolded in the Spirit.

In its primary meaning, the verb "sanctify" signifies "to make holy" through dedication to the Lord's service. In the Old Testament, the word is employed mainly in a ceremonial sense. Priests were consecrated to God; so also were the vessels of the temple. The children of Israel were sanctified in that Jehovah had chosen them out of all the nations of the earth to be His own peculiar people (Deut. 7:6). When we come to the New Testament, we find that the stress in the word "sanctify" and its cognates is prevaillingly upon the ethical and spiritual as over against the ritualistic use of the terms.

For the Christian, sanctification is essentially synonymous with the separated life. All believers are called "saints" according to New Testament usage; that is to say, they are *hagioi*, or "holy ones," who belong to God as His inalienable and inviolate property even though they may fail to appreciate what is involved in such ownership.

This life of consecration which Scripture commends—and commands—necessitates a twofold separation: separation from the world and separation to the Lord. It is instructive to note that all men are leading separated lives; they simply choose their brand of separation, whether from God to sin, or from sin to God (Ps. 1:6; Rom. 6:19-22).

The drastic separation from sin to God that is required of the believer

should be viewed not as an irksome duty, but as a joyous privilege. In Christian living, far more inexorably than in any or all fields of secular endeavor, intensive specialization is the price of success and distinction. Why are many satisfied to remain mediocre Christians on the low levels of life, when on every hand there are towering peaks that challenge conquest?

True, there are many things we will have to forego or give up if we expect to become prize-winning Christians. But since the treasures to be found in Jesus in this life and in the life to come are so infinitely more precious than anything the world has to offer, why bemoan the temporal sacrifices we may be asked to make for His sake? Can we picture the daughter of a multi-millionaire diamond merchant looking with envy at the girls who purchase all their jewelry in the five-and-ten-cent store?

FAULTURE TO UNDERSTAND that there are three stages in sanctification is largely accountable for the clouds of confusion surrounding this subject of holiness. These three stages are: (1) immediate or initial sanctification, (2) progressive sanctification, and (3) complete or final sanctification. Let us now consider these in order.

First, then, we have immediate sanctification (I Cor. 1:2; 6:11; Heb. 10:10, 14; etc.). This takes place simultaneously with justification and regeneration. The very instant one is acquitted of guilt and experiences the miracle of the new birth, he is set aside as God's own peculiar possession for time and eternity.

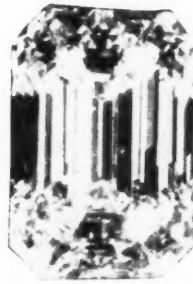
Following this initial sanctification, which has to do with our new position in Christ, we come to progressive sanctification. This is a continuing process that goes on throughout the believer's life on earth. Among the many Scripture passages dealing with this second stage of sanctification we would call special attention to II Peter 3:18; II Corinthians 3:18; I Thessalonians 3:12; and Ephesians 4:11-15.

Many a well-meaning Christian goes astray in his thinking on holiness because he fails to differentiate between positional sanctification, which is immediate, and conditional or experiential sanctification, which is progressive. He may even misconstrue what the New Testament has to say about the believer's perfect position in Christ as teaching the total eradication of the old sinful nature.

Some of the dangers of this error will be considered later. It is enough for now to observe that we are made right in position immediately, that we may be right in condition progressively. Just as the artist fastens his canvas to the easel in order that he may paint a lovely landscape or revealing portrait upon it, so God the Father makes the believer positionally secure in Christ in order that through the Holy Spirit, the blessed third Person in the Trinity, He may reproduce upon the canvas of the believer's life more and more of the ineffable beauty and splendor that abound in His only begotten Son.

Jewels

By Priscilla Ann Parce



Seven-carat perfect emerald-cut diamond.

Christ, the Great Jeweler, takes lives hardened by the stain of sin, cuts them from the world and polishes them day after day until a consecrated, mature Christian reflects his Master's love and care.

Like a jewel, the Christian has a setting. Whether this setting is the mission field, the home or the factory, the believer is placed there to reflect Jesus Christ so that others may see Him through them.

Jewelry has a hallmark indicating the quality and maker. The hallmark of the born-again Christian is his daily walk, which reveals whether he has been sealed by Christ or by the local church of which he is a member.

Step into any five-and-ten-cent store and you will see counters of imitation jewelry. Diamonds, rubies and emeralds of glass and other substances can be purchased for as little as ten or twenty-five cents. Christians are also widely imitated by persons who wish to win the respect and confidence of men.

The imitation Christian, like an imitation jewel, breaks when God sends trials and testings. The true Christian, however, should count God's testings all joy, "knowing this, that the trying of your faith worketh patience" (Jas. 1:3, 4).

How marvelous and great will be the joy of them that know the Master Jeweler when He comes to gather the jewels which are His own!

FOR ages jewels have been among nature's most coveted treasures. A magnificent gem, cut to perfection, is the symbol of purity, love and wealth. God regards as His jewels those who fear Him and think upon His name. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Mal. 3:17).

Helen Bridgemen in her book on gems states: "The astonishing fact about a diamond is that its beauty is largely due to the bending of a line of light, not to its appearance." Similarly, the beauty and effectiveness of the Christian life lies not in man, but in his ability to reflect the Light of the World, Jesus Christ, that in all things He might have pre-eminence.

To the untrained eye, an uncut jewel resembles any common stone. The transformation takes place when a jeweler takes a dirty glass-like pebble, cuts it from the rock in which it is imbedded and polishes it until it becomes a gem of rare beauty. Jesus

At the time Miss Parce submitted the above article she was sixteen years old and a junior in a Whitesboro, N.Y., high school. She is the daughter of a pastor.

been developing during the days and years of their earthly pilgrimages. What a challenge, then, for all who bear the name of Christ to seek with unrelenting application full preparation for the lofty privileges and responsibilities of the next life that await those competent to shoulder them.

Various dangers attend the very serious and widespread error that at conversion the old nature is totally eradicated. Scripture affords no support whatever for such a pleasing and delusive fancy. It is, of course, a very simple matter to raise our attainments by lowering God's requirements. How easy—and how futile—is such a procedure! Again, we must beware of measuring our progress by comparing ourselves with others. The fact that they are going backward is no proof that we are moving forward; we may be standing still or else slipping behind at a less accelerated pace than some others.

This heresy of sinlessness may lead to serious, not to say disastrous, results. New converts, informed that in regeneration the old nature has been destroyed,

are not infrequently plunged into despair of their salvation when, after a halcyon period of fellowship with their new-found Lord, they fall into this or that sin which they supposed had been made forever impossible for them to commit again.

Those who have been in the way a longer time may be exposed to a very different, but equally perilous, mistake, that of explaining away their sins as not being sins, since the old nature, from which alone sins can spring, has been removed. Teeth that have been extracted no longer ache.

These perfectionists are not unlike the little girl who, when asked by one of her playmates in the park if it was five o'clock yet, replied, "Of course not! I have to be back home by five o'clock, and here I am outdoors in the park." We smile indulgently at this example of juvenile reasoning; and yet it may be asked whether the man or woman who denies the fact of sin in his life is any more rational in his dealing with reality. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). [Continued on page 206]

CHRISTIANS can ill afford to be indifferent to the pursuit of holiness in their everyday living. And yet, sad to say, all too many of those who profess to be followers of the Master, so far as their conduct would seem to indicate, want to take a Pullman sleeper at Justification and wake up in Glorification; the long and rugged trail of progressive sanctification does not appeal to them at all.

But freedom from the guilt of sin is best evidenced by hatred of the stain of sin. Grace means freedom from sin, not freedom to sin. God never issues a license for license. As a matter of fact, we are most hurt by sin when we are least hurt by it, that is to say, when we are not cut to the quick by its shocking manifestations in the world about us, and when we are able to tolerate its presence in our own hearts and lives with little or no compunction of conscience. The sanctified life will be marked by multiplying victories over sins which so easily beset us.

The fact, however, that sanctification is a continuing process must not be understood as meaning that it will prove to be one of unbroken progress. Even in a rising tide, not every wave goes beyond the one preceding it; but after a little time a very marked advance up the beach or shore line is evident.

So is it with our life in Christ. Because we still have our old natures to contend with, most of us experience more or less frequently recurring lapses and setbacks. Our experience is anything but a protracted series of uninterrupted triumphs over "the old man." Yet, if the passing months do not witness in us a very real growth "in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18), something is seriously wrong and we need to turn to our Lord in confession of a sinful neglect of the means of grace at our disposal.

But there is, blessed be His name, the certain prospect of final and perfect sanctification of the body when the Lord Jesus returns for His Church (I Cor. 15:52), and of the soul or spirit when at death the believer is ushered into the very presence of Christ to be with Him for evermore. Too few Christians, we have reason to fear, even begin to capitalize upon this assurance of eternal glory in the life beyond. Our object of hope for the future ought to prove a fountain of strength in the present. Why not learn to harness the streams that flow from the hills of God to run the mills of life?

The question may perhaps be raised, Why strive to grow in holiness of character in this life, since perfection will inevitably be ours the very instant we as believers leave our mortal bodies behind and enter the gates of heaven? In music or any of the fine arts there is a vast difference between a flawless technique and the triumphs of creative genius. Similarly the release from all sin, which will be the experience of every believer at the coming of our Lord, is not to be compared with the brilliant qualifications for distinctive service in the heavenly life which devoted servants of Jesus have

A Climax That Counts

By LIONEL A. HUNT

In reaching children for Christ through evangelistic meetings, the drawing in of the net is that ultimate goal toward which everything else must be directed. This requires that the meeting or program be planned to lead each child's mind and heart, step-by-step, to the point of wanting the loving Saviour for his very own. Spurgeon is said to have remarked, "My highest ambition for my children is that they should open to God like the flowers to the sun." Similarly, the program of the evangelistic meeting should lead a child from indifference to a deep love for the Saviour.

Sitting by a child of seven in one such meeting, a Christian overheard a revealing conversation between the child and her mother. Betty, as I shall call her, sat close to her mother, eagerly drinking in all she saw and heard. As the program progressed, a Bible was shown while the leader spoke with feeling concerning its worth.

"Mummy, I love God's Book," whispered the little girl. "Don't you?"

"Keep quiet, Betty!" the mother replied. Betty was quiet. Later, pictures of Christ were shown as the speaker told of Him and His love for us.

"Mummy, I love the dear Jesus, too!" Betty whispered again. "Don't you?"

Again came the reply. "Child, be quiet! Listen to what the man says!"

At the close of the meeting, when the children were asked to remain behind if they wanted to know how to let the dear Lord Jesus into their hearts, Betty almost jumped.

"I'd like to stay, Mummy. Wouldn't you?"

"You're tired tonight, Betty, and we'll have to hurry home," was the mother's brusque reply. "You can come another time."

Passing over the tragedy of a mother standing in the way of her child's accepting Christ, the conversation illustrates what thousands of children have experienced inwardly as they have been brought to understand the love of God for them. Love begets love; and while a gospel program must include features of enough interest to make children want to attend, love must be its keynote.

IN MAKING UP the program, the selection of hymns, choruses, story sermonette and appeal should be prayerfully considered and methodically arranged. E. Payson Hammond, the great child evangelist quoted in previous ar-

A Christian businessman with a burden for the souls of children, Mr. Hunt has for several years been conducting evangelistic meetings for boys and girls in Canada and the United States. This is the fourth in a series of five articles detailing the methods used.

Eternal results depend upon the prayer and planning which precede your inquiry meeting

ticles, used to explain very simply what the verse of a hymn meant before singing it. Choruses should be handled in the same way.

It is astonishing how few children have any concept of what they are singing. Not long ago when singing the beautiful chorus, "Wide, Wide as the Ocean," one group of children was asked to explain what the words meant. Not one offered a suggestion until some hints were dropped. Try this in your own Sunday school.

The evangelistic meeting must have a worshipful atmosphere or there will be little fruit. Soft organ music as the children gather is helpful in assuring reverence before the service begins. Discipline must be maintained from the outset and unruly children put out. Remember, you are seeking the souls of children. If Satan has his emissaries there in unruly youngsters, regardless of how much you love them you cannot sacrifice the souls of others to show false kindness to these few.

There should be no difficulty in keeping order among as many as a thousand children if needed disciplinary measures are taken immediately and the program is interesting. Satan still finds mischief for idle minds, however; therefore the children's attention must be caught and held.

Beginning with bright hymns and action choruses, the program should progress step by step toward the climax provided by the illustrated message. In this way the child's mind will be led definitely to think of Christ's love and

suffering. It is well to use pictures of Calvary toward the close, along with such appeal pictures as the Lord Jesus with little children, little children praying and similar scenes. Throughout the program occasional use of a picture of a lamb, kitten, puppy, rabbit or perhaps of a small child will stir love in most children's hearts and help them unconsciously to realize how Christ loves them.

When the final appeal is made, after presenting the gospel very simply and dwelling on the love of the tender Shepherd for the little lambs, the children will be ready to respond. Rather than ask from the platform whether any are going to trust the Lord Jesus, the leader should say something like this:

"If any of you want to know more about the dear Lord Jesus, or want to make sure you are on the way to heaven, just stay in your seats while the others go. The meeting is over. (Just the back lights on please.) Stay if you can and let the teachers talk to you—just stay in your seats."

[Continued on page 190]



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WILLIAM EVANS

BACK in the late 1880's, a red-haired, English-born typesetter and a stocky, vigorous-speaking evangelist met in New York City during an evangelistic campaign. The evangelist was D. L. Moody; the typesetter was a young man named William Evans.

As might have been expected, Moody lost little time in pointing young Evans to the Saviour who had transformed his own life. And soon afterward he persuaded him to leave his typesets and his job on the *New York World* for the classrooms of the Bible institute which the evangelist had but recently established in Chicago.

For the young man, this was the beginning of a life of usefulness in God's service as a Bible teacher, author and preacher. Following completion of his training at what is now Moody Bible Institute—where he received the first diploma awarded by that school—he carried on further study. Soon he was William Evans, D.D., LL.D., Ph.D., Litt.D.

In the years which followed the way led first to a responsible position on the faculty of the Moody Bible Institute, then to the post of associate dean of the Bible Institute of Los Angeles and finally to a world-wide ministry as a Bible teacher and conference speaker in England, Hawaii, China, Japan, Korea, India, Egypt and Palestine as well as the United States and Canada. In spite of a busy life he found time to write some forty books on theology, Bible study and Christian living which have been a blessing to great numbers of Christians.

The accompanying article by Dr. Evans was first published in *MOODY MONTHLY* for September, 1942, nearly eight years before his homegoing in May of this year.

What the Bible Needs Today

By WILLIAM EVANS



A wise word of counsel from the pen of a renowned Bible teacher

THERE has, perhaps, never been a day when so much has been spoken and written in defense of the Bible, and when, at the same time, there has been so much doubt concerning the sacred volume.

Great debates have been held, having as their subject, "Is the Bible the Word of God?" And what do debates accomplish? Do they ever change opinions? They minister to the pride of the debaters. Most people are like the Irishman who said, "I am willing to be convinced, but I'd like to see the man that could change my mind." Debates confirm opinions already held; it is doubtful if they ever change opinions.

Does the Bible really need defense? Do you need to defend a lion? The very thought is ridiculous. Loose the lion, let it go, and it will defend and take care of itself. And is not that literally true of the Bible as the Word of God? It needs to be let loose, circulated, read, studied. It needs to be taken out of the study of the scholar and the den of the critic, and sent out into the homes of the people, into the market places, into the houses of business.

THERE is in the Bible the hiding of God's power. That is not true of any other book. This fact is self-evidencing to the man who will honestly read, mark, learn, and inwardly digest what he reads in the Bible. Luther did a great thing for the world when he unchained the Bible from the pulpit and let

it loose upon the world; when he brought its language down from the Hebrew, Greek, and Latin of the scholar, and broadcast it in the vernacular of the people.

It is really wonderful what the mere reading of the Bible can do. It is rare that any comment is made on the reading of the Bible at the family altar in the Christian home. And yet what mighty men and women of God have come forth from such homes—mighty and useful because of what the daily reading of the Scriptures has made them.

It is not without significance that the overwhelming majority of the great men and women of the world have come from the little white manse or parsonage in the country where the Word of God was daily read. Read *Who's Who* and view the Hall of Fame and you will find this to be true. That is why it would be a great and untold blessing if we could have even the reading of the Bible, without comment whatsoever, in our public schools and state institutions of learning.

The Bible and tract societies of the world, with their enormous production and circulation of untold millions of Bibles and portions of the Scriptures, have done more to advance the cause of God and Christ in the world than all the apologists and debaters that ever lived. To scatter, diffuse, distribute, and read the Scriptures is a far greater need of the present hour than to try to defend it and prove that it is the Word of God.

You cannot prove the Bible to be the Word of God to a disobedient heart. A

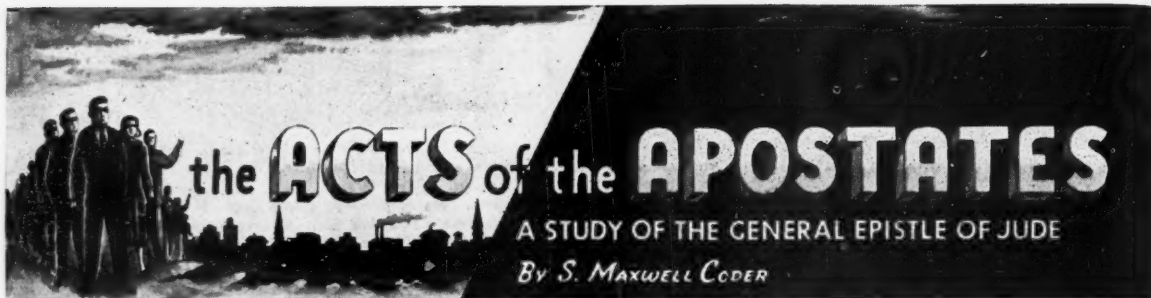
bad man can see nothing of God in the Bible, save that He is a Judge and will punish sin. The inner truths of spiritual mystery are blank to him. The Bible is an incomprehensible book to the man who is not living right. Like prayer, the Bible does not need proof; it needs practice.

The inspiration of the Bible, even as the deity of Christ, cannot be proved by mere argument. It has been well said that the deity of Christ is not like a proposition in Euclid, like an experiment in science, or like a case in law—a matter that can be proved. It is a fact that is revealed to the submissive and willing soul. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17).

No disobedient soul can see Jesus in His deity; but the humble, obedient, and contrite heart will find Him. "Canst thou by searching find out God?" No. God is not discovered; He is revealed. And that is equally true of the Bible. Its truth is self-evidencing to the trusting soul.

When the Bible finds its place in the heart, it can never be removed from its resting place. A man may have the Bible in his head—and lose his Bible. The "pure in heart" not only "see God," but the truth of the Bible also. The devout reader of the Bible will find that a thing is not true simply because it is in the Bible, but it is in the Bible because it is true. The Bible will be its own best witness.

WHAT IS NEEDED today is more earnest endeavor to enlist men and women in the reading of the Bible, rather
[Continued on page 206]



Part VII

Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities" (Jude 8, A.S.V.).

Three times Jude has taken us back into the Old Testament to remind us of familiar examples of apostasy upon which God has visited judgment in ancient times. Three case histories are now before us, three cameos of wrath against this particular kind of sin, where there has been a falling away from the truth of God. Each of them illustrates, as no other record could, certain aspects of the theme which the Holy Spirit is unfolding.

When the three are taken together, as they are in verse 8, they set forth three characteristics of apostasy as Jude knew it in his day, and as the Church will know it in the last days before the Lord comes "to execute judgment upon all."

An apostate, when he has reached the inevitable end of the path upon which he has embarked, defiles the flesh "in like manner" with the people of Sodom. He sets at nought dominion, as did the angels who despised God's regulations which had placed them in their own principality. He rails at dignities, like the people of Israel who murmured against Moses and Aaron.

Let us recognize at once that all of these marks of full-blown apostasy are not necessarily apparent in every man who has fallen away from the truths he once knew. However, we shall certainly err if we depend upon appearances rather than upon what the Word of God says about the desperately wicked human heart (Jer. 17:9). When an apostate religious leader stands forth to preach a message of godness and social uplift, the world may look upon him as a man of upright character who abhors fleshly lusts. This may actually be true in fact as well as in appearance.

But when such a man has publicly denied our only Master and Lord, Jesus Christ, has set at nought His authority, has "railed at dignities," he has divorced himself from the only power which can control his lower nature. It is written that a defiling of the flesh is one of the things which accompanies the rejection of the truth. Those who study God's Word know that apostates will ultimately come to fleshly sin if they have not already. Those who scoff at the truth of

Dr. Coder is dean of education of Moody Bible Institute, Chicago, Ill. A popular Bible teacher and conference speaker, he is the author of two books, *Debbie, Defender of Malta*, and the recently published *God's Will for Your Life*.

the Bible in the last days are, according to Peter, to be men "walking after their own lusts" (II Pet. 3:3).

True faith in Christ is manifested in a walk which is not after the flesh, but after the Spirit (Rom. 8:4). Faith leads to good works. This fruit produced by the Holy Spirit includes godly self-control (Gal. 5:22, 23).

On the other hand, as we see in such passages as Jude 8, a turning away from the truth of God's Word produces evil results, not only in the spirit and the soul, but in the body as well. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath,

An exposition of Jude 8,
complete in this issue
(All rights reserved.)

strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like" (Gal. 5:19-21). Our Saviour taught that these things proceed out of the heart and defile a man (Matt. 15:19, 20).

There is nothing pleasant about this terrible description of all that is actually involved in apostasy, but it is a part of the eternal Word of God and therefore must be believed. Men who deny the Lord that bought them may be able to hide the awful works of the flesh from the public, but they cannot hide them from God, who has been pleased to reveal them to His people.

SUCH PERSONS, we are told, also "set at nought dominion." The words of verse 4, "denying our only Master and Lord," show that verse 8 has primary reference to the setting aside of Christ as Lord and Master. It is not to be expected that men who have denied the eternal pre-existence, the virgin birth, the miracles, the substitutionary death, the resurrection and the return of the Lord Jesus Christ should be willing to own Him as Lord. "No man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3). These men of whom Jude writes cannot own Jesus as Lord because they have not the Spirit (v. 19).

Even though our Lord now permits this denial of His authority, it is God's ulti-

mate purpose "that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11). It is indeed a privilege voluntarily to accord Him pre-eminence in everything today when He is so widely rejected, and before Isaiah 45:23 is fulfilled in judgment on His enemies.

Without doubt, the setting aside of the authority of the Word of God is likewise embraced in this comprehensive revelation given through Jude. The world has indeed seen the Bible cast aside by apostates and displaced as the one authoritative rule of faith and life. Once respected creeds and confessions based upon the authority of God's Word have likewise been effectually set at nought.

Hand in hand with this rejection of the authority of the Scripture has gone the demand for a new social order. Thus the phrase, "set at nought dominion," in Jude 8 supplies a key to the otherwise inexplicable fact that apostate religious leaders are often found associated with subversive organizations which seek to overthrow the authority of the United States. Not until the tide of apostasy began to rise during the twentieth century was there any serious effort to set aside the dominion of the government which our fathers established. Yet it was written nineteen hundred years ago that apostates would follow such a course.

It is the nature of apostasy to despise dominion. Is this not one of the "doctrines of demons" to which men will give heed in the last days? "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons" (I Tim. 4:1). The danger to our nation in the present century does not spring from those who are faithful to the Word of God. It does come from those who deny our most holy faith.

As we meditate upon the three notable phrases of Jude 8, it is necessary to remind ourselves that we are reading, not of what might be called the people of the world, but rather of those who have crept into the church. There is much revealed about conditions among men in general in the last days of which Jude writes. There is a "mystery of lawlessness" always present in the world (II Thess. 2:7), destined to break forth into great wickedness when God has withdrawn the restraint He has imposed for the present age. Such lawlessness has its counterpart within the professing

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Church, when men set at nought Christ's dominion, which has been respected throughout the centuries. The present denial of His Lordship is another indication that His coming draweth nigh.

FINALLY, apostates are said in Jude 8 to "rail at dignities." There might be some difficulty in understanding what is the mind of the Spirit in this phrase were it not for the fact that the same word appears also in verse 9, and again in verse 10. It is translated "speak evil" in the Authorized Version; it might also be rendered "revile."

The illustration given in verse 9 teaches us that one meaning of the phrase "rail at dignities" is the practice of speaking in judgment of someone in a place of authority. This is sin, even though that someone is clearly in the wrong; even though that someone is the devil himself. Michael, the archangel, would not be guilty of it, but those who apostatize from the truth are characterized by it.

Just as other marks of apostasy are found in lesser degree among true believers as the days darken and the coming of Christ draws on apace, so we find widespread criticism today of men whom God has put in places of authority and leadership. Although the Word says, "Speak evil of no man" (Titus 3:2), the work of God continues to suffer from evil speaking, false accusations, unverified rumors, whisperings, by those who profess to obey the Word. Satan is called the accuser of the brethren (Rev. 12:10). Christians are doing the devil's work every time they open their mouths against the Lord's chosen vessels.

The language of Jude 8 is here again purposely framed in such general terms as to have wide meaning. Who are the "dignities" against whom apostasy lifts its voice in railing judgment? The supreme dignity being made the target of the fiery darts of unbelief is, of course, the Lord Jesus Christ.

Never before has there been such a concentrated assault upon the person of Christ, as has been unleashed within the present century in the religious press and in the spoken utterances of many religious leaders. Men rail not only against the deity of the Prince of glory; they speak out against what is written about His holy birth, openly scoff at what He said about the purpose of His death, oppose the truth of nearly every other historic basis of Christianity.

If we were to look for further illustrations of the truth of this third characteristic of apostasy, we would find widespread ridiculing even of the existence of the personal devil, who is revealed in the Bible as the god of this world. We would find Moses called a man who could not even write; Isaiah scoffingly given the name "Deutero-Isaiah"; Daniel described as a man who never even existed; the writers of the Gospels accused of falsehood; the apostle Paul referred to as a false teacher. Men and institutions truly honoring and obeying God in this generation are attacked and accused of all manner of evil. Surely this third phrase of Jude 8 has been sufficiently vindicated in recent years to suggest that the com-



Harvest Thoughts

INEZ GILBERT HALLAN

There's a coolness in the morning,
There's a crispness in the air,
Since the days are growing shorter
And the birds have gone elsewhere.

Yes, the harvest days are over
And the bins are stored with grain;
All is ready now for winter—
Days of storm and wind and rain.

But it sets my mind to thinking
That the time is shorter, too,
Till the coming of my Saviour—
And the laborers are few.

For God's harvest is not gathered,
Many souls are lost in sin.
Can we idly wait for Jesus
When the harvest is not in?

plete fulfillment of all Jude wrote must be drawing nigh.

NOTEWORTHY is the truth that it is "in their dreamings" that apostates commit these three sins. It is written in verse 10 that they know not the things they speak against. They are asleep to a whole world of truth. "They that sleep, sleep in the night" (I Thess. 5:7).

We are reminded of one outstanding ecclesiastical leader whom we once knew. Years ago he decided to devote his life to helping bring about the end of "a divided Protestantism." He gave no heed to those who called his attention to the fact that the Bible does speak about a future world religion, but describes it as an apostate organization.

This man turned away from his primary responsibility to the Lord to give himself to his dream of a world church. He even called it a dream, but gave to it his best energies. Although we have not seen him for many years now, we have not been surprised to hear that he has already made some public derogatory

statements about the person of our blessed Lord.

Jude seems to share the amazement we all feel as we behold the blindness of unbelief, the folly of apostasy. Others have been punished by the Lord, we are reminded in verses 5-7, yet these in their dreamings follow the same evil course. Israel turned away from truths they once believed to revile Moses and Aaron, and they perished in the wilderness, yet these men revile dignities. The angels despised the Lord's authority, and were cast down to Tartarus, yet these men are following their example by despising dominion. The people of Sodom defiled the flesh, suffering the judgment of eternal fire, yet these men have entered upon the same pathway.

It is astonishing, incredible, yet it is true. Let all who are still faithful to the Word of God in these days read and meditate upon the record. Let him who thinketh he standeth take heed lest he also fall.

[Another in the series of Dr. Coder's Bible studies on the Epistle of Jude will appear next month.]



Dr. Charles E. Fuller prays before thirty thousand people on the State Capitol steps in Des Moines, Iowa, during the recent Iowa for Christ Crusade. Merv Rosell, Crusade evangelist, kneels beside Dr. Fuller.

IN THE SHADOW OF THE CAPITOL

Iowa Sees Revival

FROM all parts of Iowa and a half dozen other states, crowds totaling more than 150,000 overflowed three huge tents at the Iowa for Christ Crusade held on the State Capitol lawn in Des Moines August 23 through September 17, with Merv Rosell as evangelist.

One of the highlights of the Crusade took place on Sunday, September 3, when a throng of some 30,000 persons knelt on the State Capitol steps and prayed for the United Nations forces in Korea and for a spiritual awakening. Dr. Charles E. Fuller, director of the Old Fashioned Revival Hour, was the speaker at the tent meeting that afternoon. Part of his regular program was broadcast from Long Beach, Calif., and the remainder from Des Moines.

Iowa Governor William S. Beardsley termed the gathering "the largest crowd ever assembled in Iowa for such a service." He also commented that "spiritual revival is the greatest need in Iowa and throughout the world today."

Much prayer and careful planning paved the way to real revival during the days of the Crusade. A large tent was erected on the lawn which sloped upward to the golden-domed Iowa capitol. Behind it was erected a prayer and inquiry tent. This seemed an adequate seating provision, but by the first weekend more space was needed. Workmen erected a third tent one night on the capitol lawn, increasing seating capacity to 10,000, with 10,000 additional seats outside. The chairman of the state-wide Crusade was Cy Jackson, director of Des Moines Youth for Christ and a Youth for Christ International vice-president.

Conducted simultaneously with the

Capitol lawn meetings, and as a project of the Iowa for Christ Crusade, was a campaign at the Iowa State Fair. In the eight days, August 25 to September 1, an estimated quarter of a million people were attracted to these services held in a large tent erected behind a beautiful facade in the center of the fairgrounds. Ten services—four of them broadcast—were held every day from 9:00 A.M. to 11:00 P.M.

Merv Rosell, whom God used in a mighty way through the Crusade and the fairgrounds meetings, was assisted by Clay Cooper, and Herbert Hoover was song evangelist and director of the large Crusade choir. Others on the musical staff included accordionist Arnie Hartman, organist Bob Haag, The Claus Indian family, Howard Skinner, the Pacific College male quartette, Jerry Winkleman and Mrs. Guy Libbey. Clarence Erickson, director of a state-wide daily radio broadcast, was on hand during most of the Crusade as was Mrs. Billy Sunday.

One of the principal characteristics of true revival was evident in the city's churches as pastors found spontaneous prayer meetings in progress before Sunday school. Worship services became scenes of repentance, and Communion was delayed while congregations made their sins right that they might come worthily to the Lord's table. Pastors, too, were melted by God's presence in their mornings of prayer with the Crusade staff.

From across the state, pastors, church delegations and student groups are reported to be sharing in continued revival experiences.

NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

☆

FIFTY thousand people thronged the Pasadena Rose Bowl, September 14 to hear Dr. Billy Graham and Dr. Harold Ockenga in what newsmen called "the greatest Christian rally in the history of the West."

Following the warning of both Ockenga and Graham that "only a return to God could guarantee escape from judgment now," more than one thousand persons responded to the invitation to make spiritual decisions. Ockenga spoke on "The Answer to Communist Aggression" and Graham on "Will God Spare America?"

Final reports from Dr. Graham's Portland Crusade, which ended on Labor Day, show that in the six weeks' period Graham addressed more than 632,000 persons. The evangelist preached Christ before 12,000 inmates of the State Penitentiary, before several thousand persons in a downpour in the heart of downtown Portland, before civic clubs, in veterans' hospitals, in radio services, at women's meetings and at a men's meeting—and always his messages found a marked response. More than 9,000 persons were

recorded as having received Christ as their Saviour. Additional hundreds yielded their lives for full-time Christian service.

(For news of the Minneapolis Crusade for Christ see page 176.)

The Youth for Christ team, composed of Charles H. Smith of Glendale, Calif., and the Royalties quartet from Houghton College, reports continual blessing in meetings all over Sweden. The group was to have come back to the United States at the end of the summer, but so pressing were the requests for them to continue in Sweden, and so powerful the working of the Lord, they decided to remain until December. Mr. Smith cancelled meetings in this country and members of the quartet gave up a half year of school so that meetings might be scheduled throughout the largest cities and auditoriums there. Hundreds have made decisions for Christ and scores of personal soul-winning classes have been organized.

From September 6 through 17, Wes Auger was with the Congregational Church of Canova, S.D. Pastor Wallace Russell had contacted Mr. Auger as a result of becoming acquainted with him through the pages of MOODY MONTHLY. This was the first evangelistic effort into which the church had ever entered. Attendance was good with surrounding Swedish and German Baptist churches bringing their services to the campaign. There were ten professions of faith.

For the week following these meetings, Mr. Auger was with the Evangelical Free Church of Meriden, Iowa. Attendance during this campaign was the best for evangelistic effort that this church had experienced.

From July 30 to August 20, Tom Presnell with Irv Chambers as song leader and Sam Hood as organist participated in a county-wide revival in Stockton, Kan. The response to the invitation was very gratifying. Pastors asked that this campaign be extended, but arrangements did not permit a longer stay.

The party now carries and uses a new electric-organ, a nine foot grand piano and other smaller instruments.

Many friends may be interested in knowing that from May 1 to July 15, Mr. Presnell was confined to the hospital and under doctors' care for the removal of a cataract. Though his vision does not permit much activity, his eyes are improving.—Editors

For the third successive year, Elton W. Crowell, of Moody Bible Institute Extension staff, conducted the tent campaign at Moweaqua, Ill., August 13-27. The meetings were again sponsored by several churches.

People of many denominations and communities supported the meetings, some driving as far as fifty miles in order to reach the tent. After the services, many made their way to the prayer room where they were dealt with and led to Christ by personal workers. A great number of others responded to invitations to return to the Lord, and presented themselves for full-time Christian service.

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Old Fashioned Meeting

WITH

Charles E. Fuller

"Old Fashioned Meeting" is one more new venture in a long succession of adventures for God over the past twenty-five years. "Old Fashioned Meeting" utilizes the modern medium of television for sending out the old gospel message.

"Old Fashioned Meeting" will come to you over the ABC TV Network. The following stations will commence weekly telecasts in October. Watch the church page of your local newspaper for announcement of additional stations.

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Washington, D.C.	WMAL-TV	Ch. 7 Sun. 10:00 P.M.	Lancaster, Pa.	WGAL-TV	Ch. 4 Sun. 12:00 Noon
Chicago, Ill.	WENR-TV	Ch. 7 Sun. 9:00 P.M.	Philadelphia, Pa.	WFIL-TV	Ch. 6 Sun. 10:00 P.M.
Detroit, Mich.	WXYZ-TV	Ch. 7 Sun. 10:00 P.M.	Ft. Worth, Tex.	WBAP-TV	Ch. 5 Sun. 10:30 P.M.
Minneapolis, Minn.	WTCN-TV	Ch. 4 Sun. 12:45 P.M.	Richmond, Va.	WTVR	Ch. 6 Sun. 12:30 P.M.
Omaha, Neb.	KMTV	Ch. 3 Sun. 10:00 P.M.	Rock Island, Ill.	WHBF-TV	Ch. 4 Mon. 10:15 P.M.

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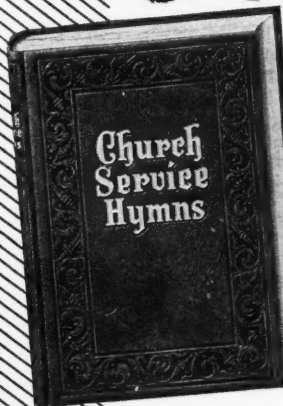
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Several pastors from churches sponsoring union meetings in Detroit Lakes, Minn., gather about a copy of MOODY MONTHLY. Below, young people yielding their lives for full-time Christian service mingle at the altar with those who have come for salvation.

The first union campaign ever held in Detroit Lakes, Minn., created a new spirit of fellowship among the cooperating churches sponsoring the series. Michael and Audrey Guido of Moody Bible Institute Extension Department held these evangelistic meetings for three weeks, closing in mid-August. Much emphasis was placed on prayer, with cottage prayer meetings begun weeks before the public meetings in the High School auditorium. Many souls were saved with decisions for rededication and consecration numbering into the hundreds. On the last Sunday evening a large group of young people came forward to express willingness for full time service.

Edward VanderJagt conducted his second campaign in Jacksonville, Ill., August 8-20. The meetings were held in a tent, under the auspices of the Calvary Bible Church of which Dale Bryant is the pastor. Attendance was five times as large as the membership of the church and the people were greatly blessed.

Mr. and Mrs. John Carrara held September meetings in the Ebenezer Baptist Church, Plymouth, Pa. The region is known by some to be especially against the gospel. Mr. Carrara reported, "We felt Satan's power arrayed against us, yet God has given souls and the saints are being strengthened. The church here realizes that the battle is God's, that it takes real sacrifice in prayer; they are on the offensive and are moving forward inch by inch." A group of men met at six o'clock each evening for prayer and had been meeting daily for months.

On September 3, Joe Arnett concluded a five-weeks revival in the Open Bible Mission, Collinsville, Ill., of which Frank Mattea is pastor. A number of adults, young people and children accepted the Lord as their Saviour, and several were baptized.

Evangelist Arnett preached in the St. Louis Gospel Center on August 13, and over Editor O. B. Bottorff's radio program, station WTMV.

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During July and August, O. W. Stucky acted as supply pastor for eight churches in Detroit, Farmington and Wyandotte, Mich., while regular pastors were on their vacations. At one of these, Detroit's Grand River Avenue Baptist Church, he spent the entire month of August. It was his joy there to see a high mark of 121 in attendance in prayer meeting during summer weeks.

FUTURE ENGAGEMENTS

Wes Auger: Nov. 8-9, Northern California Fellowship of GARBC, Cottonwood, Calif.; Nov. 12-19, First Baptist Church, Walnut Creek, Calif.; Nov. 21-Dec. 3, First Baptist Church, Hayward, Calif.

Charles E. Boren: Grace Calvary Church, Fort Logan, Colo.; Oct. 31-Nov. 12, Pear Park Baptist Church, Grand Junction, Colo.

Alvin O. Carlson: Oct. 28-Nov. 12, United Crusade, Tyler, Minn.; Nov. 15-22, Scandia Free Church, Scandia, Minn.; Nov. 26-Dec. 3, East Side Presbyterian Church, Omaha, Neb.; Dec. 6-10, Helena, Mont.; Dec. 12-20, Gospel Mission, Minneapolis, Minn.; Jan. 3-14, Union Crusade, Conrad, Mont.

John Carrara: Nov. 7-19, First Baptist Church, Elyria, Ohio; Nov. 21-Dec. 3, First Baptist Church, La Salle, Ill.; Jan. 9-21, First Baptist Church, Zanesville, Ohio; Jan. 23-Feb. 4, Brown Street Baptist Church, Alton, Ill.

Norman B. Harrison: Oct. 29-Nov. 3, churches of Elizabethton, Tenn.; Nov. 8-19, Princeton Presbyterian Church, Johnson City, Tenn.

R. I. Humbert: Oct. 31-Nov. 5, Brethren Church, Spokane, Wash.; Nov. 7, St. Paul Bible Institute, St. Paul, Minn.

Robert J. Kees: Oct. 25-Nov. 5, Methodist Church, Francesville, Ind.; Nov. 8-19, General Baptist Church, Evansville, Ind.; Nov. 22-Dec. 3, Calvary Baptist Church, Marshall, Mich.

George V. Long: Oct. 29-Nov. 3, Calvary Baptist Church, Wisconsin Rapids, Wis.

Richard W. Neale: Oct. 29-Nov. 5, Bethesda Church, Minneapolis, Minn.; Nov. 7-12, First Baptist Church, Caro, Mich.; Nov. 13-19 (evening only Nov. 19), Central Bible Church, Aurora, Ill.; Nov. 19-26 (morning only Nov. 19), Northwest Christian Missionary and Alliance, Chicago, Ill.

Mr. and Mrs. Lester C. Place: Nov. 1-5, Bible Church, Echo, Pa.; Nov. 7-12, Bible Church, Homer City, Pa.; Nov. 14-19, Evangelical Congregational Church, Knox, Pa.; Nov. 20, Youth for Christ, Phillipsburg, Pa.; Nov. 21-26, Christian Church, Sweet Valley, Pa.; Nov. 28-Dec. 3, Evangelical Free Church, New Haven, Conn.; Dec. 5-10, Primitive Methodist Church, Lonsdale, R.I.; Dec. 12, 13, Gospel Tabernacle, Gardner, Mass.; Dec. 15, Otterbein Evangelical United Brethren Church, Harrisburg, Pa.; Dec. 16, Youth for Christ, Lancaster, Pa.; Dec. 17, Haman Memorial Evangelical United Brethren Church, Nazareth, Pa.; Dec. 30, Youth for Christ, Norristown, Pa.; Dec. 31 (New Year's Eve Service), Mennonite Brethren in Christ Church, Reading, Pa.

Tom Presnell: Nov. 1, City Auditorium, Kinsley, Kan.; Nov. 26, Christian Missionary and Alliance Church, Dixon, Ill.

L. Sale-Harrison: Oct. 29-Nov. 1, Central Baptist Church, Brantford, Ont.; Nov. 5-12, Judson Memorial Baptist Church, Denver, Colo.

Charles H. Smith: September through December, Union Evangelistic Campaigns throughout Sweden.

Gerald L. Stover: Nov. 5-12, Temple Hill Baptist Church, Cadillac, Mich.; Nov. 15-17, First Baptist Church, Corry, Pa.; Nov. 18, Fishers of Men Club, Williamsport, Pa.; Nov. 19-22, First Christian Church, Orviston, Pa.; Nov. 23-26, First Baptist Church, Lock Haven, Pa.; Nov. 27-Dec. 3, North Baptist Church, Prophetic Bible Conference, Corning, Pa.; Dec. 4-10, First Baptist Church, Sayre, Pa.

Mr. and Mrs. O. W. Stucky: Nov. 5-19, First Baptist Church, VanWert, Ohio; Nov. 26-Dec. 10, Berean Baptist Church, Belleville, Mich.

Edward Vanderjagt: Nov. 7-19, First Regular Baptist Church, Bellefontaine, Ohio; Nov. 28-Dec. 10, Prairie Baptist Church, Noblesville, Ind.; Jan. 2-14, Bethel Baptist Church, Dearborn, Mich.

Moody Extension Staff

James R. Calhoun: Nov. 5-19, First Baptist Church, Massillon, Ohio; Nov. 22-Dec. 3, Allen Memorial Baptist Church, Candor, N.Y.; Dec. 10-17, Open Bible Church of Greenville, Sparta, Mich.

Elton W. Crowell: Oct. 29-Nov. 12, Battle Creek Bible Church, Battle Creek, Mich.; Nov. 14-19, Bethel Baptist Church, Galesburg, Ill.; Dec. 6-17, East Side Baptist Church, Evansville, Ind.

Edwin W. Guber: Nov. 1-12, First Baptist Church, Lyons, Mich.

Michael A. Guido: Nov. 12-26, Church of the Atonement, Philadelphia, Pa.; Dec. 3-17, Salem Evangelical United Brethren Church, Bangor, Pa.

Raymond O. Nelson: Nov. 12-26, West Independence Evangelical United Brethren Church, Fostoria, Ohio; Dec. 3-17, Evangelical Mennonite Church, Woodburn, Ind.

A. H. Stewart: Nov. 5-19, Dairy Dale Baptist Church, Cedar Rapids, Iowa; Nov. 26-Dec. 3, Grace Church, Kankakee, Ill.

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Harold R. Cook, Editor

1950—India at the Crossroads

By Alec J. Billing



PALITANA, INDIA. A Jain procession with silver cart containing Jain deity (idols). Bullocks in silver harness. The procession is in honor of a woman who has completed a six-day fast. Gendreau photo.

At the beginning of the century, the observant official, the optimistic missionary, the serious student of Indian affairs, whether Indian or European, never could have imagined the tremendous changes which the future half century would produce in that land. Change—political, economic, social, and spiritual. Government official, educator, reformer and missionary, each in his own particular sphere, endeavored to tackle problems which seemed almost unsurmountable. India the giant still slumbered, but the sleep was disturbed. There was a stirring prior to awakening as if conscious of the approach of dawn.

The British official administered the country with increasing national assistance. Measures to prevent the devastation of future famine created huge irrigation projects and land development. Improvement of communications, trade stimulus, increased education and medical services, rural uplift, inclusion of a greater proportion of "scheduled classes" in government employ were policies followed. Internal security was maintained and further reforms initiated. The communal problem existed, but prompt measures taken to deal with an outbreak insured rapid restoration of order.

The impact of Western civilization through education and reform brought to the thoughtful Indian an awareness of many evils which dominated his fellow

countrymen. Caste presented a bastion which few attempted to assail. Untouchability, the slavery of millions, was approved by those who recognized caste as the foundation of Hindu society and thus justified its existence. Ignorance and illiteracy were the lot of the great majority. The commencement of female education gave a glimmer of encouragement to the then slender hope of future emancipation of women. Public opinion began to recognize social ills, such as child marriage, poverty, indebtedness. Health measures, infant welfare, improved methods of agriculture were factors which contributed to the increase of population. The standard of living, however, was incredibly low and millions existed under conditions of indescribable poverty.

Christian missions had pioneered in education and medical work and, although comparatively few, were scattered throughout the country, proclaiming the good news of the gospel by the preached word and witness of service. The contrast between the Brahman, who cursed the untouchable for being in his way as he tended a dying cow, and the Indian Christian governor's lady, who, when none other would, gladly offered her blood for transfusion to an outcaste, was too marked not to be observed. Among an increasing number of educated, to serve became an ideal.

After the first World War the nation-

alist movement increased in strength and prestige. The rise of the Congress Party, and the leadership of Mr. Gandhi with his non-co-operation policy and the civil disobedience campaign captured the imagination of modern India. In the struggle with the British *Raj*, eventually most of the major communities were associated with the nationalist cause. A sharp cleavage between Moslem and Hindu point of view developed, the Moslems fearing discrimination against them as a minority group upon the departure of the paramount power. The problem was complex, with clashing of almost irreconcilable interests, the Hindu majority, the Moslem minority, the native states, whose rights had been respected by treaty, the other minorities who had been promised safeguards. The question that latterly had to be decided was not concerned with willingness to hand over sovereignty, but to whom.

Women played an increasingly important part in Indian life, both in social and political activities. World War II provided fields for service hitherto unentered by women.

Independence

August 15, 1947, marked the end of a period of Indian history and the beginning of a new era. An event of great magnitude had taken place. A transference of power unprecedented in history was transacted in a spirit of tolerance, mutual understanding and good-will between the representatives of the former governing power and the governed. Independence, the culmination of national aspirations, hopes and agitation was an accomplished fact. In spite of the regretted partition of India and Pakistan, hope was high that the future held promise of peace and prosperity.

Scarcely had the jubilant days of celebration terminated when the monster of communalism reappeared, its bloody jaws dripping with the gore of countless victims. Hindu against Moslem, brother against brother, neighbor against neighbor, village against village. A dirty story of atrocity, strife, mutilation, arson, rapine and loot, the half of which was never told. Two-way mass migration, numerically unparalleled, between India and Pakistan taxed travel, health, administrative and relief facilities to the utmost. The refugees' lot beggared description in misery, as destitute, maimed, bereaved, hungry and unbelievably weary they journeyed to their desired freedom. The loved leader Gandhi, through untiring effort, amazingly halted the communal strife, to fall a victim, through an assassin's bullet, to the hatred and prejudice of militant Hindu orthodoxy.

An unpropitious entry into a new era.

Transition

Transition stages are fraught with peculiar problems. India in transition is today characterized by political unrest, economic insecurity, social upheaval. The problems facing the new government were tremendous. That there was no breakdown in administration speaks volumes for the preparatory work of the British and Indian personnel in training and co-operation. Maintenance of law and order in the emergency and refugee relief were unexpected additional burdens which demanded the highest priority of action.

The framing of the new constitution was a task of no mean order. Various groups had united under the incentive of the common national cause, but now that the main objective had been reached, these loosely linked units revealed essential differences. It soon became evident that there were serious divergences of opinion. It was no secret that the expressed socialistic views of Prime Minister Pandit Jawaharlal Nehru were looked upon with suspicion by the orthodox section of Indian society, which included many of the influential industrialists. Rising costs of living and serious food shortage affected the nation's economy, already strained by the post-war world condition.

Ambitious programs for uplift and educational facilities were prepared. The legislature passed the Temple Entry Bill, permitting the untouchables access to Hindu sacred places of worship. The new constitution went further and outlawed untouchability. Twenty-five years ago such a step would have been regarded wishful thinking. The change in the status of women can be gauged by the appointment of the late Mrs. Sarojini Naidu as first governor of the United Provinces under the new regime, and of Mrs. Laxmi Pandit as the present ambassador to the United States. While such evidence of transformation in these two respects is quite revolutionary, time alone will tell whether the stigma of untouchability has been removed from the prejudiced hearts of men as well as outlawed in the tables of the law.

Religious Liberty

The constitution provided for religious freedom and full democratic rights for citizens. Pandit Nehru and Mr. Liaquat Ali Khan, the prime minister of Pakistan, seeking to find a solution of the present communal disturbances in a pact signed recently in New Delhi, stated, "All minorities must have full freedom of and protection in worship, movement, ownership and occupation, and equal opportunities in public, political, civil and military rights."

However, in spite of India's adoption of the idea of the secular state, it is apparent that there is a resurgence of Hinduism, the influence of which is evident in national affairs. The strongly militant Hindu organization, the Hindu Mahasabha, whose activities were curbed with those of other extreme Hindu bodies after the assassination of Mr. Gandhi, is reviving with increased vigor. Mr.

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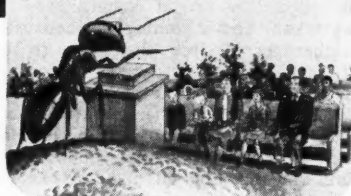
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Ashutosh Lahiry, the general secretary of the All India Hindu Mahasabha, in the course of a press conference in Calcutta on November 4, 1949, stated concerning the Hindu Mahasabha and the R.S.S., "Both organizations wanted the establishment of a Hindu *Rashtra*" (a Hindu state). Mr. Lahiry said that the Mahasabha believed that politics were inseparable from religion.

The present disturbed condition in Bengal and eastern Pakistan with the recrudescence of communal rioting has again centered the attention of India on this festering sore. Relations between the governments of India and Pakistan have been strained until responsible observers have wondered how an open clash between the two countries could be avoided. Both nations are spending a large proportion of their budgets on military expenditures, necessarily to the detriment of the economic planning of future productive enterprises.

Indian Christian leaders are seriously concerned at the discriminatory attitude on the part of some officials against the Christian community. Dr. A. Ralla Ram has pointed out that, in a recent competitive examination for government teachers, Christian girls so far surpassed other communities in number and standard that the authorities became alarmed and cancelled the conditions of appointment and passed over Christians with superior qualifications in favor of non-Christian candidates. Relief aid grants have been disallowed to "depressed class" converts to Christianity, yet allowed to converts from the same classes to another faith.

It is generally conceded that one of the greatest problems of the country is economic. The extreme poverty and the low standard of living of the vast majority of India's teeming population cause the observer to marvel at the patience with which the average individual views the helplessness of his life. Such conditions make India a fruitful field for the agitator and purveyor of subversive propaganda. To offset the appeal of the Communist approach is the deeply entrenched religious system, love of the soil and the conservative attitude of the Indian villager.

Unchanged Villagers

While events of such import have changed the face of India, the large majority have been as yet little affected. For centuries their forebears lived as they live in primitive dwellings, tilled their fields, tended their herds and followed the occupations which their caste permitted. The rise of modern industry has taken, and is taking in increasing numbers, people from the village to the city, but the majority remain close to the soil. The external evidence that they live in a modern age is confined largely to the exchange of factory-made cloth for home-spun, a kerosene lamp for the clay lamp and vegetable oil, and facilities for travel other than the patient ox and weary feet.

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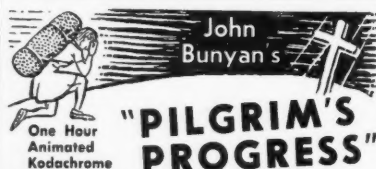
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spirits, makes offerings to propitiate the gods, seeks guidance by sign and omen. Simple, ignorant, superstitious, idolatrous, lovable, his need is great. The village temple or the wayside shrine is the center of his worship. The Brahman is his priest, whose Sanskrit prayers he understands not. When asked the reason for the observance of certain religious rites, he replies, "My father did it, therefore I do it." A sick child is carried lovingly in his arms to the dispensary in an advanced stage of disease which early attention would have cured. "Fate! Fate!" is his cry. "It is as God wills! What can I do? I am so ignorant. No one cares for us." Often with patient sorrow the missionary listens to this tale.

The devotee seeks through penances, the doctrine of works and constant pilgrimages peace for his troubled soul. The ascetic still practices his austerities. Blood still flows from animal sacrifices, attempting to assuage the insatiable appetite of the goddess of destruction. The astrologer continues to be consulted when decisions of importance have to be made. Obeisance to idols is a daily occurrence, whether to a red stone in a field, a little god in the house, or the jewel-bedecked pride of a famous temple.

The Outlook

What of the future?

With the increasing birth rate and the severe economic situation, there appears little hope of immediate amelioration for the ordinary citizen. It is the unquestioned desire of the present rulers of India to speed reform and to alleviate the conditions under which so many exist. The ability to transform the plan into action is another matter, requiring large scale co-operation which may not be forthcoming. Caste prejudices, unwillingness to undertake responsibility for the common weal and to render service for service's sake without hope of personal gain are all too common characteristics to insure disinterested service. There are those who have suffered much for their country, who are characterized by selfless devotion to duty, but they are limited in number.

The shadow of events in China, threats to the northern neighbor, Tibet, the recent history of Burma, the activities of the small but vigorous internal Communist groups must not be unheeded if the new-found liberty is to be maintained.

The Christian Church has a vital part to play and a contribution of inestimable value to make to the future of India. In order to do so she must be true to her Lord and Master, rid herself of apathy, be unwaveringly loyal to the truth, spurn compromise and complacency, proclaim with all the resources at her disposal the glorious message of salvation through faith in the finished work of the cross.

Her message is, to those seeking in the darkness, the light and the truth; to those in the shadow of death, the life; to the hungry, the living bread; to the lost, the way; to the sinless, pardon, forgiveness, peace and power.

The contribution is not an attempt primarily to influence the political life of the nation, or to improve the economic

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conditions, or to bring reformation to the social realm, although it may well be that directly or indirectly these may be affected; but to take the spiritual life which is found alone in our Lord Jesus Christ to needy, seeking souls.

On the day that marked the granting of independence to India, a cultured elderly Hindu gentleman approached the writer in the streets of Bombay and said, "Sir, we now have *swaraj*, but only you Christians know what true freedom is." The past half century has brought political freedom to India. May the close of the century find many from among India's millions rejoicing in the freedom of those of whom it is written, "Whom the Son sets free are free indeed." In Him and in Him alone will India find life.

In Haiti—Revival!

By Dorothy McCrory Butler

In the land of drums and darkness and superstition, where voodooism abounds and demons are obeyed with fear and trembling, the Spirit of the Lord gained entrance some years past and has set aglow thousands of heretofore benighted lives. Black though he may be, the born-again Haitian is bright in his testimony for Jesus and daily bears the burden of the multitudes of his yet unreached brethren.

On Saturday morning, March 4, the regular chapel service in the West Indies Mission Bible School in southern Haiti came to a close. But before the missionary could dismiss the students several of them arose to confess conviction of sin by the Holy Spirit. The service continued until late that morning.

Again on Sunday, after both morning and evening services, conviction among the students was still in progress with resulting confessions. Attending neighbors also began to be moved. Some of these confessed overcharging the mission for food supplies, harboring hatred for one another, and stealing. (Stealing is a very serious offense and is dealt with in cruel fashion by the Haitian police, so these open confessions were clearly the Spirit's work.)

Tuesday came, and after the chapel service again confessions began among the students. Stealing, lying, prejudice against one another and against their missionary teachers, as well as many other sins, were part of the record of iniquity revealed that day and during the succeeding eight days. Classes had to be suspended throughout the week. In all, the revival lasted over a period of sixteen days, at the end of which they were finally able to sing, "There is Power in the Blood," and resume class work.

This revival was a time of rejoicing for the missionaries, as they heard students humbly confess, with tears, the many sins the Spirit was putting His finger

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YOUTH SUPPLEMENT
Page 211

upon during those days. No coaxing nor urging was necessary nor at any time used; rather, there were repeated attempts to close the sessions with prayer or a hymn and get the classes under way again. Yet the Holy Spirit's work spread to the missionaries, too, causing some of them to seek forgiveness and confess sins that hindered a fruitful ministry.

One student turned over to the field superintendent an American nickel. It was a nickel, he said, that had caused him four years of trouble since he had stolen it. Many times he had promised God to return it, but he never found enough courage to do so. Often he had given an equal amount of money to the poor, trying to ease his conscience. It seemed much too small a matter to go to the owner about. But his face was truly aglow with relief when he finally yielded to the Spirit's urging and confessed this and other things that had hindered communion with God.

Since this reviving time at the Bible school, many reports have come of the same deep conviction falling upon entire communities and congregations. It has been necessary almost every week end for two or three missionary men to go out into the country parts and conduct evangelistic meetings and weddings—the latter being a direct result of the Spirit's moving men to set their houses in order.

One young fellow, a student who had been suspended until he should straighten out some difficulties with his wife, was directly moved upon by the Lord. After a time alone with God to search his sinful heart, he went to his wife and talked over all that had hindered the Lord's work in their lives. God then began to work through them and, although the young man had not been given license to preach, fifty souls were born again in that district. Two women missionaries went there to hold a meeting. Arriving an hour late, they learned that crowds had been waiting from three o'clock in the afternoon until nine, when they arrived. After the meeting no one wished to leave, but all wanted to stay and hear more if the meeting would only continue.

Wherever missionaries have gone the meetings have been attended by tremendous crowds, the like of which have not been seen before in Haiti. Reports of dozens being born again in these various points follow visits by the men. Everywhere the cry is going up, "Our church is too small for our congregation; we must enlarge . . ."

Praise God with us for this work He is doing in that southern peninsula of dark Haiti, and pray that the Spirit's fire may spread across the border and illumine the deceived hearts of their Dominican neighbors.

Iceland is without a single jail, penitentiary, or court, and has only three policemen. The public school system is practically perfect, and every child ten years old can read. There are seminaries and colleges, newspapers and printing establishments. No liquor dare be imported, as all inhabitants are total abstainers. The state church is Lutheran.—*War Cry*.

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Telephone Evangelist

[Continued from page 147]

hear of this obscure telephone number, and why they decide to call it. No doubt the real answer is that God, who "work-eth all things after the counsel of his own will" (Eph. 1:11), in some wondrous way brings the number to the attention of many unsaved people, and then lays it upon their hearts to call it.

From the human standpoint, however, it is probable that unbelieving pranksters often pass the number on to others, thinking of it as a joke. In other instances, Christians invite unsaved friends to call the number, knowing that "one plants, another waters." It appears that frequently the number gets started among the employees of a government department or agency, or in a military or naval installation, and simply "makes the rounds." As a result, calls are constantly being received, and many people are hearing the gospel clearly and forcefully presented. Some of them believe.

At first when led into this work for the Lord, Mrs. Ross objected to the volume of calls. As the Ross's home life was interrupted at all hours of the day and night by incessant inquiries, she found the repeated ringing of the telephone got on her nerves. As time went on, however, and she saw that surely the Lord was sending these calls, she came to accept and welcome them as opportunities to witness for Christ. Now she rejoices in every call received, and her daily prayer is that she may be used to lead more and more of Washington's "up and outers" to a saving knowledge of the Lord Jesus Christ.

When Mrs. Ross, formerly Margaret K. Jacobs, was graduated from Moody Bible Institute in Chicago in 1921, she applied to the Africa Inland Mission as a missionary candidate. She was advised, however, never to go to a tropical country, because of her health. Thus, in the providence of God, she was never led to Africa in person, but she has enjoyed a most fruitful soul-winning ministry here at home.

In addition, she has been privileged to reach Africa and other countries in quite another way. Some two years ago, in Olean, N.Y., she was led to organize the National Christian Women's Prayer League, which has as its sole purpose the encouragement of prayer by God's people for the mighty, spiritual, sin-killing, Spirit-filling revival so sorely needed. The earnest Christian women, making up this group, have set 9:00 A.M. as a time in their homes for daily prayer—for revival. In addition, they encourage weekly group prayer meetings for the same purpose. Such groups have been organized all over the United States, and in many foreign countries. Mrs. Ross also publishes a paper in the interests of the prayer league work, *God's End Time Prayer Call*, as well as a number of tracts for free distribution.

Mr. Ross, her husband, is a soul-winner in his own right. He helps answer calls

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WHAT DO YOUR Young People READ? See page 210



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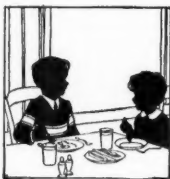
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Moody Monthly

whenever he is at home, but he spends most of his days and evenings at the Service Men's Victory Center, of which he is director. At this center, sponsored by the Christian Business Men's Committee, he has seen real evidence of the Lord's working in the salvation of many precious souls, even in the years following peace when there were fewer servicemen. Through the ministry of the Washington Service Center, a number of young men, most of them saved there, have recently begun preparation for full-time Christian work.

Mr. and Mrs. Ross can only praise the Lord for His wondrous works in using their voices on the capital's busy telephone network to lead souls to Him. Their prayer is that many more inquisitive people will dial ADams 8424, and be wooed and won to our blessed Lord.



Christian Education and the Home

[Continued from page 151]

with God, why may not I?"

This example, and the experience as well as the literature of the Church is full of others like it, shows how decisive a truly Christian home can be. But no home can exercise its fullest influence for God unless it is a center of worship for the family. Blessing at table, so often forgotten even by church members, is not a triviality. Nor is the holding of family prayers of minor importance.

Writing to his friend Philemon, Paul speaks of "the church in thy house,"¹⁰ a reminder of the fact that the Christian Church literally began in private homes. Historically there is no record of separate buildings for Christian worship prior to the third century. And the highest function of the home today is for it to be a church wherein the family altar is maintained in the bonds of Christian love.

Needless to say, such homes will differ even in externals from those of the average secularized American. The books and magazines we read, the pictures we look at, the music we hear, tell what we are. Not that the Christian home may have only religious books, pictures, and music; all that is good and beautiful has a place in it. But withal there will be the silent testimony of a Bible, not on display but in evidence because used; and along with secular literature, there will be the literature of the church.

To Be Concluded

¹⁰The Story of Dr. John G. Paton's Thirty Years with South Sea Cannibals, edited by Dr. James Paton, revised by A. K. Langridge, Harper & Brothers, New York, n.d. pp. 10, 11.

¹¹Philemon 2

Prayer is and remains the native and deepest impulse in the soul of man.—Carlyle.

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XXVII

WORD PICTURES IN PHILIPPIANS

IN Philippians 3:7-14, Paul has given the Philippian saints a conception of his Spirit-dominated, Christ-centered life, in which the goal, Christlikeness, was ever his consuming passion. In verse 15, he exhorts the spiritually mature saints to be "thus minded," saying that those saints who thought that they had arrived at the goal, namely, sinless perfection, thus, absolute Christlikeness, needed to be instructed by God. "Nevertheless," he says, "whereto we have attained, let us walk by the same rule, let us mind the same thing" (v. 16).

The word translated "attained" is a different word from that translated "attained" in verse 12. In the latter verse, it means "to take or appropriate." This word means "to arrive at, to reach." It speaks of one's progress along a road up to a certain point. The apostle is thinking of the progress which the Philippians have made along the Christian road. His idea is, "so far as we have come."

The word "walk" is στοιχεῖν (stoicheō), "to proceed in a row," and refers to literal walking. It next came to mean "to go on prosperously, to turn out well." It is used here in this last sense, that of ordering or directing one's life.

The word "rule" is not in the Greek text, but has been supplied by the translators of the Authorized Version. The context speaks of a path. The literal Greek is, "walk by the same." One could translate, "order your manner of life in the same path."

The words "be followers together of me" (v. 17) are interesting. The word is συνμιμηταί (sunmimētai). Our word "mimic" comes from this. The Greek word means "to imitate together with others." Paul exhorts the Philippian saints to become joint-imitators of his Christian life. At first glance, this appears to be consummate egotism on the part of the one who said that he was less than the least of all saints. But when we consider that Christianity was in its infancy, that there was no Christian tradition, that these Philippians had no long line of Christian ancestors, it is easy to see that Paul was forced to use his life as a norm or standard of the new life.

The word "mark" is σκοπέω (skopeō), "to fix the attention upon with a desire for or interest in." It means "to observe intently." The words "so as ye have us for an ensample" could better be understood by Alford's translation of the Greek here, "mark those who walk so as ye have an example in us." That is, Paul exhorts the Philippians to observe his life attentively, and to become imitators of him, and to do the same with reference to others who have followed his example.



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ANSWERING YOUR

Questions

NATHAN J. STONE

PAUL A "CASTAWAY"

Will you please explain the reference the apostle Paul makes in I Corinthians 9:27 to the possibility of his becoming a "castaway" by failing to keep his body under? Is not the word for "castaway" translated "reprobate" in Romans 1:28? Also in connection with I Corinthians 10:1-6, are we to assume that only Caleb and Joshua will be in heaven, since all the others fell in the wilderness before reaching the promised land?—E.R.S., San Bernardino, Calif.

With reference to I Corinthians 9:27, it is essential to keep in mind the "figure" of the athlete which the apostle is using. The word translated "castaway" is best translated "rejected," and refers to one who is rejected as not enduring proof or trial. The point here is that the athlete who enters the race or participates in the games must strictly adhere to all the regulations of entry and training, especially subduing the desires of the flesh. If he doesn't, he cannot endure the proof or trial, and is rejected.

However, in the context in which this figure occurs, the apostle is defending his apostleship, and he seeks to make it clear that if he had become proud or merely insistent upon his rights as an apostle, it would have defeated his mission; his message would not have been accepted, but rejected, and he would have failed to realize the full meaning and power of his apostleship. It has no reference whatever to his salvation.

Nor does Moses' statement in Exodus 32:33, which you also mention in your letter, have any bearing whatever on the matter of our eternal salvation, any more than do the similar words on the part of the apostle Paul in Romans 9:3, where he states that he *could* wish that he could become anathema, that is, to go to hell, or to forfeit his salvation, *if that were possible*, for the sake of his brethren according to the flesh, if only they might be saved. These passages rather prove the contrary, and in the case of Paul should help also in understanding I Corinthians 9:27.

I Corinthians 10:1-6 does not necessarily mean that everyone apart from Caleb and Joshua were lost. This passage and others speak of that whole generation in general terms. Certainly it is impossible to conceive of Moses and Aaron and Miriam as lost, even though

they did not enter the promised land (Matt. 17:1-7), yet they were part of that generation. There were, no doubt, many who were faithful to God, and whose faith God honored; yet as part of that whole generation, which on the whole was disobedient and rebellious, they also perished in the wilderness as to this life, not entering into the land.

♦ ♦ ♦

MODERN SCIENCE AND PRAYER

An instructor at the college I attend stated that God hears and answers prayer unless the answer involves the setting aside of a natural law. This instructor is a minister, but does not accept the testimony of the Bible concerning such matters, particularly with reference to Joshua's "long" day.—H.H., Arkansas.

Science, even modern science, is not capable of fully defining "natural" law. It can speak authoritatively only in terms of its own observation and experience. Much of what the modern scientist knows as natural law would have been considered *miracle* one hundred years ago. No scientist knows enough to be able to say that God, in performing a miracle, does or does not set aside natural law.

Such an attitude in reality sets aside revelation, setting so-called reason above it, and it negates faith. It comes perilously close, whether its advocates realize it or not, to the old Aristotelian philosophy, which makes God subject to His own laws and not ever free to go beyond them. It is doubtful whether such a God can really answer prayer at all.

If the term "God" means anything, He is above His laws, and certainly above what is observable to man. It is the sheerest presumption, even ignorance, for frail man to limit God in any way. Scientists of the first rank are humble enough to admit that they know very little and that God's ways are far beyond what we know, perhaps even *can* know in this life.

As for Joshua's long day, a book has appeared recently, written by a noted scientist, which has aroused deepest interest as well as controversy both in scientific and theological circles. *Worlds in Collision* seeks to account for the fact of such a day as that spoken of in Joshua, and other such happenings in the Scriptures. The author draws from the litera-

ture and traditions of many peoples to support the occurrence of such miracles. While he makes all the result of natural causes, and though there is debate and question concerning many things in the book, the point is that he produces evidence of a *universal* tradition of such a "long" day in particular.

Making all allowances for Oriental imagery or hyperbole, if any, in the account, the fact remains that it was a most remarkable happening. Surely it is not too much to believe, however it occurred, that the God who created all the forces and laws of nature, so that they now seem to operate by themselves in a uniform way and without interference, could also modify one arrangement and adjust all others in relation to it to bring about His desired end, without havoc, destruction or even disturbance.

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THE "BEASTS" OF REVELATION

What is the interpretation of Revelation 4:8, which reads, "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come"?—B.J., Brooklyn, N.Y.

The "beasts" of this verse are rather "living creatures" (*Zoa*). They are good and holy creatures in contrast with the "beasts" (*Therios*) of Revelation 13, who are evil. They are attached to the service and person of God in a special relationship. Their faces indeed together suggest the perfect picture of the spirit of true service (v. 7): *courage*, as of the lion; *patience* as of the ox; the eagle suggesting *aspiration*; and the man standing for *intelligence*. The number four is also suggestive here of the redeemed as those who had lived upon the earth—God's elect from the four corners of the earth.

The imagery is taken from the Old Testament. It is said, for instance, that the standards of the four parts of Israel's camp round about the tabernacle (the place of God's presence) in the wilderness and when on the march had their special insignia. Thus there was a lion for Judah, a young ox for Ephraim, an eagle for Dan and a man for Reuben.

The multitude of eyes suggest abundant intelligence and observation. Some also associate this with the spiritual insight and knowledge with which to perform their special and constant service to God.

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THE TWELVE TRIBES

There appear to be inconsistencies in the listing of the twelve tribes of Israel in various passages in the Bible as compared with the statement in Genesis 49:28, "these are the twelve tribes of Israel . . ." Joseph is omitted in Exodus 1 and his two sons substituted. In Revelation 7, Dan and Ephraim are omitted and Manasseh included, and so on. Is there some good explanation for these disparities?—K.L.B., Minnesota

As for Exodus 1, Joseph is not mentioned there because he was already in Egypt, and only eleven are named. In

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the numbering of the tribes in the Book of Numbers, the principal idea is the maintaining of the twelve. Since Levi was not reckoned, as devoted to the service of the Lord and spread among all the tribes, the only way to maintain the full number twelve was to substitute the two sons of Joseph for him. This was justified by Jacob's own words on his deathbed in Genesis 48 when he arbitrarily bestowed upon Joseph the birthright with its double portion (see I Chron. 5:1-3 and Ps. 78:67). In this Joseph was represented by his two sons.

In addition to this, the placing of the tribes as they camped round about the tabernacle, and as they went on the march, also followed a definite plan and purpose, that is, it was in accord with a mutual relationship between the tribes. Those on the east were all sons of Leah, for example, while those on the west were sons or grandsons of Rachel, and so on.

In the opinion of some, Dan is omitted from Revelation 7 because, as some ancient Jewish rabbis also thought, Antichrist was to arise from that tribe; but this is untenable. Others believe that Dan is omitted because the tribe was addicted to idolatry. This also is not sufficiently convincing, because all Israel was flagrantly guilty of idolatry, although the fact that Dan is included in the list in Ezekiel during the millennium, and so regarded as restored to God's favor, is said to support such a view.

The explanation of one commentator, Seiss, is that the meanings of the names of the tribes in Revelation 7 suggest spiritual characteristics of the "one hundred and forty-four thousand" and that the names Dan and Ephraim (also omitted there) do not lend themselves to the general character and significance of the one hundred and forty-four thousand.

However this may be, Judah is first mentioned in this passage, whose name means "praise or confession," as naturally taking the lead, while Levi is now included, although subordinated, perhaps to emphasize that the Levitical priesthood is now at an end. His name means "joined."

We may not be able to say exactly what the reasons are for the various omissions and arrangements in the listings of the tribes, but they are no doubt connected with historical and geographical as well as spiritual circumstances. At any rate, it is a fact of importance that the number *twelve* is everywhere maintained, to show that in all circumstances God's purpose stands and will be finally and fully consummated.

♦ ♦ ♦

PROPHECY AND ISRAEL'S RETURN

Is the present return of the Jews to the land of Israel in a state of unbelief the return predicted in the Scriptures? Is not the return to which prophecy refers a return in belief?—*Chicago, Ill.*

There is certainly to be a return of the Jews to the land of Israel in a state of belief. Isaiah 49 (especially vv. 22, 23) and Isaiah 60 (especially vv. 4-9) clearly predict such a return in mass from all

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parts of the earth, in which Israel now restored to God's favor is held in esteem and honored by the nations, no longer a byword and reproach as the Jews are even yet in the eyes of many.

But there are many prophecies of Israel's restoration which are of a general nature and do not indicate whether they must first "believe" as a nation before returning to their land.

There are prophecies which presuppose their presence in the land as necessary to their fulfillment. Such a prophecy is that of Zechariah 12, 13, in which the nations come against Judah and Jerusalem while they are in the land. It is then also that the Spirit is poured out upon them (12:10) and the fountain of cleansing is opened (13:1). Yet they are in the land as a people, and evidently first in unbelief.

The same seems to be true of the vision of the dry bones in Ezekiel 37. The valley can scarcely be anything but the land of Israel (for example, Jer. 7:32, 33), yet all the dead bones are brought together, breathed upon and brought to life there, a picture of their regeneration.

The fact is that all times are in God's hands. The visions of the "horns" and the "smiths" in Zechariah 1:18-21 show that God is bringing His purposes to pass concerning His ancient people through all the centuries and even in their unbelief. Only in the purpose and providence of God could the miracle of their present return, achievements and all the circumstances of their presence in the land have been made possible.

The fact is that they are a duly constituted and recognized nation—a sovereign nation upon its own soil although in unbelief. This is surely in fulfillment of prophecy.

PREDICTIONS OF FLYING

Can you tell me where the statement is found in the Bible to the effect that the time will come when men shall fly through the air like birds? Is not this a prophecy which seems to apply to the present age?—C.A.S., Des Moines, Iowa

It is thought by some that Isaiah 60:8, which reads, "Who are these that fly as a cloud, and as the doves to their windows?" at least suggests, if it doesn't actually predict, the modern airplane. But verse 9, with which verse 8 is connected, seems to indicate that ships are rather referred to than planes. In figurative language "ships are seen hastening on as swiftly as light clouds driven by the wind . . . as doves which fly to their cots." From Isaiah 49:21, this is a reference to Israel returning to its land in a time yet future.

It is possible that such a prediction is found in Isaiah 31:5, which reads, "As birds hovering, so will Jehovah of hosts protect Jerusalem" (R.V.), which He could, of course, accomplish by the use of airplanes, but it is precarious to make such passages definite predictions of the modern airplane.

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Page 211**

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Ma was young

It was remarkable how industrious Nell became when the Chicago baseball season opened, back in that spring of '86. Morning, noon and night she grabbed her broom just in time to nonchalantly sweep the front walk as the players trudged past the house on their way to or from the ball park. If the game was extra long, young Miss Thompson swept on till the boys came by. One fellow, Bill, always stopped to explain the game, how many hits or runs he had made, who won or lost.

Thirty-five years later, Billy was still sharing with Nell his victories and defeats, for she had swept her way into his heart . . . and into his ministry. Her's was a vital role in those sawdust trail campaigns that rocked America.

But the heart-warming story of "Ma" Sunday—like so many other epics of Christian service—really began in Sunday School.

For years Nell had listened to her Sunday School lessons. She was promoted from one department to another until she reached Intermediate level . . . and then those years of patient Scriptural instruction bore fruit. Just before her twelfth Easter, her Sunday School teacher spoke to her alone, "Nell, wouldn't you like to accept Jesus Christ as your own Saviour this morning?" A positive decision 70 years ago started the chain reaction which continues today through the consecrated life of Mrs. William A. Sunday.

Three years after she accepted Christ as Saviour, Nell Thompson, at 15, had her own class of Junior girls . . . girls who needed a personal Saviour even as she had. Her zealous teaching won the

majority of them, although she wistfully says, "I didn't get them all . . ." Later she headed the Intermediate Department and Billy superintended the entire Sunday School in the same Chicago church—Jefferson Park Presbyterian. They both realized the value of systematic Bible study in early life. Countless times Billy Sunday quoted staggering statistics from the pulpit bolstering his declaration that few court cases ever attended Sunday School regularly. And Mrs. Sunday says today, "The hope of America is in the young people being converted to Christ."

Hearty and eager at 82, Nell Thompson Sunday continues to multiply the labors of her faithful Sunday School teachers. Speaking at rallies, conventions, state fairs, and over radio, Mrs. Sunday is still instrumental in sowing the seed in thousands of hearts, even as it was planted in hers . . . years ago in Sunday School.

Maybe you have the little girl from across the street—or the little boy next door—sitting in your Sunday School class. Perhaps one of them is marked for greatness in God's service. Keep your eyes on the Lord Jesus, and remember His omnipotent ability to transform your patient teaching into radiant Christian living.

This is number four in a series of inspirational messages for Christian workers released by Scripture Press, 434 South Wabash, Chicago 5, Illinois—publishers of the All-Bible Graded Series of Sunday School Lessons, All-Bible Vacation School Lessons, POWER and MY COUNSELLOR Sunday School Papers, Suede-graph and Gospel-graph Visual Aids for the flannel-board.

" . . . whoso shall receive one such little child in my name, receiveth me." Matt. 18:5

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THOUGH the news from Korea at this writing is optimistic, elsewhere there is but little pleasant reading in the daily ups and downs of world affairs this fall. Still, as the U.S. approaches another Thanksgiving, there is at least some evidence that here and there—and perhaps now and then—segments of the population are turning to an almost forgotten avenue of help—public prayer.

Pause for Prayer

In Sacramento, Calif., the ministerial association has been asking its 134,000 residents to pray for world peace at noon daily, while in Milledgeville, Ga., church bells have been calling people to two minutes of mid-day intercession. Texas Episcopalians are participating in a round-the-clock schedule of peace prayers in which at least one church prays each hour of the twenty-four. And U. S. citizens everywhere were asked to pray as the United Nations Security Council reconvened.

Crusade for Souls

Far more encouraging to those who know the necessity for personal salvation are reports from Evangelist Billy Graham in Minneapolis, Minn., describing "the greatest first week we have experienced in any of our campaigns."

Crowds totaling 100,400 attended the first eight meetings, which were climaxed by an attendance of 30,000

at a rally in the state fair grounds Sunday, September 24. During these opening meetings, more than 1,200 persons professed faith in Christ.

Sponsored by approximately two hundred local churches, the Minneapolis for Christ Crusade is reported to be snowballing into the city's greatest united evangelistic effort. Besides extending into rural areas of Minnesota, it is reaching into neighboring Wisconsin, Iowa, North and South Dakota.

Graham on Network

Newspapers, magazines and book publishers continue to devote considerable attention to the spiritual interests of readers. Radio and TV channels are also carrying more gospel programs. This month announcement comes that Evangelist Graham will be heard in a series of coast-to-coast gospel broadcasts over the American Broadcasting Company's network. The new program, to be known as "The Hour of Decision," will be aired Sunday afternoons from 2:00-2:30, Eastern Standard Time, on 164 stations. Broadcasts will begin November 5 during the Graham campaign in Atlanta, Ga. Bass-baritone George Beverly Shea and song leader Cliff Barrows will be featured on the thirty-minute program along with Dr. Graham.

A new series of dramatic broadcasts highlighting the gospel message is also getting underway on WGN, Chicago,

Modern Muezzins?

In spite of the underlying tragedy, Christians can smile at the dilemma of Moslem muezzins in Istanbul, Turkey. There the muezzins have been using loudspeakers to call the hour of prayer three times a day. More people hear the amplifier, they argue, and besides the prayer towers are too high to climb. Some Moslems, however, have protested, saying that Mohammed never intended such procedure.

one of the Midwest's 50,000-watt stations. Material presented by the Pacific Garden Mission is heard on a half hour program each Saturday evening at 11:00. The series opened with the story of Billy Sunday, one of the mission's best-known converts. Mrs. Sunday, widow of the evangelist, was present for the broadcast.

Voice from Geneva

The International Council of Christian Churches is calling for the United Nations to include a suitable acknowledgment of God in its "Declaration of Human Rights"; asking Christians to observe a day of prayer for Bible-believing churches in the Far East, and reminding churches to send relief to needy Christians in various sections of the world. These recommendations in the form of resolutions were passed at the International Council's second plenary Congress in Geneva, Switzerland.

More than 450 delegates and visitors from forty-six countries were in attendance.

Plans were made for the third congress to meet in the United States in 1953. The International Council was formed in Amsterdam, the Netherlands, in 1948, by Protestant leaders from twenty-nine countries, representing sixty-one denominations.

Daily Bread

Also world-wide in scope are the plans of the American Bible Society for promoting daily Bible reading again this year between Thanksgiving and Christmas. Readings from both the Old and New Testaments on the theme, "The Bible—a Light and Guide," have been selected for use in connection with the 1950 observance. It is hoped that the reading program which originated during World War II will again bring separated families closer together as servicemen and their families join in reading the designated passages of Scripture.

Meanwhile word comes that many Jewish immigrants arriving in Israel are asking for the Bible in Hebrew and other languages. Although the Old Testament is more in demand, some orthodox Jews are seeking the entire Bible so they may read the New Testament in connection with the Old Testament Scriptures.

Corinth Unveiled

An interesting sidelight on the gross immorality of ancient Corinth to which

the apostle Paul alluded in his Corinthian letters is now receiving attention from archaeologists excavating in Greece. There a colonnade with thirty-three "taverns" has been unearthed by an expedition sponsored by the American School of Classical Studies in Athens.

Night life in Corinth apparently centered in this open colonnade, eighty feet wide and five hundred feet long. Wine jars, mixing bowls, drinking cups and dice, along with flutes played by girl entertainers suggest why ancient Greeks regarded Corinth as the Paris of their time.

These and other objects for merry-making were thrown into the wells of the taverns by the Romans in 146 B.C. when they sacked the city, killed the men and sold women and children into slavery. Even in the apostle's time, however, the Roman-controlled city retained much of its wicked character.

Another excavation—this one in the Holy Land—reveals the site of the New Testament city of Jericho, once used by Herod as a winter capital. The American School of Oriental Research, Jerusalem, has announced the find.

The excavated city, built about the time of the birth of Christ, is about two miles from the site of the Old Testament city of Jericho and a mile west of the modern city. It is mentioned in the Gospels as among the places visited by the Lord Jesus Christ.

Dangers Within

Dangers from within, especially "false opinions which threaten to undermine the foundation of Catholic doctrine," are hazards to the Roman Church, according to the message of an encyclical letter recently issued by Pope Pius.

Leonard Feeney, who figured in a Boston College heresy controversy last year and who was dismissed from the Jesuit order for "disobedience," says that statement upholds his point of view in the dispute. He had insisted Boston College was teaching heresy in saying salvation was possible outside the Catholic faith.

Back in Rome the Pope has become one of the two million holy year pilgrims to visit that city. His pilgrimage consisted of walking into three of Rome's four patriarchal basilicas and saying prayers in each one. The Roman Church claims these actions are necessary "to cleanse the soul of temporal punishment because of sin."

In Search of Salvation

Word of another kind of pilgrimage comes from the Near East where thousands of Egyptians recently set out on their *hadj*, the Moslem pilgrimage to Mecca, birthplace of Mohammed. This year's trip is the 1,300th attempt by the Moslem faithful "to fulfill the law of Allah and gain salvation."

At Mecca, each pilgrim performs age old rituals. After disrobing and putting on a one-piece, seamless garment, he kisses the *Kaaba*, famous black stone supposed to have been given Abraham by Gabriel. Other rituals include running between two sanctuaries in a prescribed manner and killing a ram on the

"day of slaughtering."

Three days of eating, drinking, and making merry ends the series of ceremonies which a Moslem hopes to perform at least once in his lifetime—in an attempt to gain salvation.

The Other Side

Another side of the frequently publicized story of Protestants becoming Roman Catholics comes from a report compiled following an informal poll of Protestant Episcopal bishops. Results show that more than twenty-six thousand Catholics entered that communion alone between 1939 and 1949, and fourteen priests were received into active pastoral relationships. These figures are for the continental United States, Cuba, Haiti, and the Dominican Republic.

Described as part one of a world wide study, the report is being made partly in answer to claims that the Church of Rome is making great inroads upon memberships in Protestant denominations. Figures represent only adults brought into the Episcopal Church through formal reception by a bishop and do not include children baptized as Catholics but reared in the Episcopal Church.

Another interesting story in statistics is reported by the Lutheran Church, whose membership in the United States and Canada passed the six million mark in 1949. The figures are based on reports from seventeen Lutheran church bodies and independent congregations.

Convention in Cleveland

Meanwhile the American Council of Christian Churches plans to meet in Cleveland, Ohio, for its ninth annual convention, Tuesday through Sunday, November 21-26. Speakers for the session include W. O. H. Garman, Robert T. Ketcham, Carl McIntire, Alva J. McClain and W. Harilee Bordeaux. "Contending for the faith once for all time delivered" will be the convention's theme.

As a result of a vote at another meeting, the machinery of the General Conference of the Mennonite Church of North America will be recognized and streamlined. Changes were decided upon at the conference's thirty-second triennial session held recently in Freeman, S.D. The group also voted to call itself "the General Conference Mennonite Church."

Olin A. Krehbiel of Berne, Ind., was elected president to succeed J. N. Smucker, Bluffton, Ohio, who has served as president of the conference for the past six years. Over a thousand delegates and guests attended the meetings. The 425-year-old peace stand of the Mennonites was reaffirmed as the session closed.

BULLETIN—As *Moody Monthly* goes to press, a world-wide call to Christians to observe Sunday, November 26, as a day of prayer is being issued by Dr. Charles E. Fuller of the Old Fashioned Revival Hour. Believers are asked to pray that God will undertake for the forces of righteousness throughout the world and that America will turn back to God.



Blowing of the shofar or ram's horn ushers in the Jewish New Year. Some 163,000 Jewish refugees have found homes in Israel since shofars blew last year. (See "Israel")—Acme Photo

Birthday Ahead

Another group—the Baptist General Conference of America—is making plans for its 100th birthday celebration in 1952. A new national headquarters building, scheduled for completion next spring, is one of the goals of a conference centenary committee. The structure now being built in Chicago will cost about \$150,000.

Dr. Pettingill Called

Word comes that Dr. William L. Pettingill, Bible teacher, author and for many years pastor of New York's First Baptist Church, has been called to be with the Lord. Dr. Pettingill died suddenly in his home September 15 at the age of eighty-four.

The New York pastor came to the pulpit of the First Baptist Church in 1948 after thirty years as dean of the Philadelphia School of the Bible. Because of his closeness to Dr. C. I. Scofield, along with other qualifications, he was asked by Oxford Press to serve as consulting editor of the *Scofield Reference Bible*. He was also the author of more than a score of Bible study, doctrinal and devotional books.

Dr. Pettingill's death came only a fortnight before installation of the man chosen to carry on the work in the First Baptist Church, Dr. Arthur W. Whiting. He had submitted his resignation more than a year ago, effective upon the selection of a successor.

World News in Brief

In Montreal, Canada, a new Bible Institute is opening its doors this fall to train workers for spreading the gospel among French-speaking people. Known as the Bible Institute of Montreal, the school offers two- and three-year Bible courses and two preparatory courses. One of the preparatory courses is a one-year schedule for English-speaking students providing for concentrated study in the French language. Members of the school's board of directors and advisory council

[Continued on page 210]



INTERNATIONAL UNIFORM

SUNDAY SCHOOL LESSONS

WILLIAM CULBERTSON

November 19

Worshipping Together

Isaiah 1:11-17; John 4:19-24;
Colossians 3:16

Memory Selection: *God is a Spirit; and they that worship him must worship in spirit and truth.*—John 4:24.

A very definite element in Christian growth is worship. No soul can be truly strong in the faith that does not take time to wait before the Lord in adoration. This worship may be done individually, in the secret place of prayer as our hearts are lifted to the Lord. It may also be done among the people of God when they gather together for this purpose.

I. Hypocritical Worship (Isa. 1:11-17)

Unfortunately, it is possible for people to go through the outward form of worship, the practice of the rituals of their faith, and have their hearts far from God. The Lord Jesus, quoting from Isaiah, had to say, "This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men" (Matt. 15:8, 9).

The passage from Isaiah 1 speaks of the hypocrisy, the insincerity, the sham of people offering sacrifices, observing special days and making many prayers, when their lives say so plainly that they are far from God. Concerning this people, the prophet by the Holy Spirit uses very strong language, "rulers of Sodom" . . . "people of Gomorrah" (Isa. 1:10).

This passage indicates clearly that mere formality in religion is not enough. Oblations, the offering of incense, the observance of holy days cannot make up for a heart that is not right toward God. Thus the prophet says, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow" (vv. 16, 17).

The instruction in these two verses is clear. First of all, one is to use that which God has made available for cleansing from sin, and then follows, as proof that the cleansing has actually occurred, the life that honors the Lord. The soul that has really been washed, that has really looked to God, turns from his iniquity and, taught of the Spirit of God, learns to do well. Doing that which is right involves, of course, honesty, integrity, beneficence, and a deep sense of fair play.

Thus we have brought to our attention once again the fact that right doctrine must result in right living. The combination is faith and works. Works cannot save, neither can faith without works save; but a faith in the Lord

Jesus Christ as personal Saviour and Lord which results in works, is the only true and valid faith, the only faith which saves.

II. Honest Worship (John 4:19-24)

The woman of Samaria first of all tried to raise a national issue. She thought the racial distinction which resulted in the mutual antipathy of the two peoples (v. 9) was sufficient barrier to dismiss any approach which the Lord made to her concerning her need of eternal life.

When that barrier did not keep the Lord from dealing with her, she sought to raise the religious barrier, in which she maintained, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (v. 20). Even though she realized that the Lord was more than an ordinary man (v. 19), she was willing to dismiss the whole issue on the basis of the difference in faith. However, the Lord insisted and persisted and gave to her one of the most profound utterances concerning the person and worship of God that can be found in all the Word of God.

After reminding the woman that Mount Gerizim and Jerusalem were not the point at issue, and that the true God had revealed Himself to the Jews, the Lord spoke of an hour that was to come, yea, that even had already begun, when worship would not be associated with place, but would be concerned alone with spiritual matters. To worship the Father aright is to worship Him "in spirit and truth" (v. 23). Thus does our Lord emphasize heart attitude rather than physical whereabouts.

How wonderful that the God of creation, the almighty Lord, seeks worshippers. The Lord Jesus has come to seek and to save that which was lost. The Father is seeking worshippers who will come before Him in spirit and in truth.

The concluding verse of this section is a great statement of theological truth: God is spirit. Consequently, those whom He seeks to worship Him "must worship in spirit and truth" (v. 24). We are reminded of the words about the Lord Jesus, "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (John 1:18).

III. Hymns in Worship (Col. 3:16)

The Word of Christ, of course, is the revelation which God has given us in the Holy Scriptures. That Word is not only to be held in the hand, not only to be memorized; it is to "dwell in you richly." It is then that Christians in all wisdom are able to teach and admonish one another.

This teaching and admonishing is certainly to be done in preaching, in testifying and in other forms of Christian

activity. But this verse emphasizes the musical element, "psalms and hymns and spiritual songs." That person, that congregation most pleases God who can sing with grace in their hearts unto the Lord. As a matter of fact, there is no use singing unless we have known the grace of God, and that grace in our hearts causes us to sing praise and adoration and worship unto our God.

November 26

The Stewardship of Money

II Corinthians 9:6-8; Philippians 4:10-18

Memory Selection: *Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.*—II Corinthians 9:7.

This lesson begins a sequence of three on the subject of stewardship. The first has to do with the use of our material possessions; the second, our life; and the third, our responsibility for the dissemination of the gospel to the ends of the world.

It is well for all of us to recognize that we are stewards of God. We shall have to give an account some day to the Lord for "the deeds done in the body." As can be seen, this stewardship involves more than reckoning with God for the material benefits that He has granted us. It includes an accountability to God for the talents He has given, the opportunities and all the potentialities which are ours by His providence and by His grace.

In this lesson we are thinking particularly of material possessions, of course. We would therefore remind ourselves of the fact that all that we have is a trust from God and we are to use it wisely, honestly and for His glory. Not only are we concerned about giving a certain proportion of our income to the Lord (surely we will do that, and not give less than those of the old covenant did), but we are concerned as well with how the remainder is used. Giving one-tenth to the Lord doesn't allow license in the use of the remainder. Our accountability involves responsibility for all.

I. A Lesson in Stewardship for the Corinthian Christians (II Cor. 9:6-8)

Paul introduces the subject of giving here by referring to the churches of Macedonia and their liberality (II Cor. 8:1-4). Then he goes on to tell the Corinthians that he recognizes their own readiness to give and that, as a matter of fact, their own offering for this need had been prepared for a year (II Cor. 9:2). That the Corinthian church had a reputation in this direction is evident (v. 1).

The portion chosen for our lesson is a homily on giving. In it we are told that there is a relationship between our support of God's work now, and our reward in the coming day. The figure of speech used is that of sowing and reaping. To sow sparingly means to reap sparingly; to sow bountifully means to reap bountifully. In view of this fact, Paul exhorts the Christians to give.

Notice, however, that this word to give is definitely qualified, first of all by the

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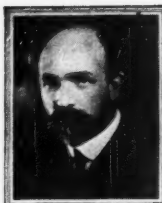
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expression, "as he hath purposed in his heart." Giving is not to be haphazard, but the result of heart purpose. We can have such purpose only as we know something about that to which we are giving and as we have prayed about it.

In the second place, this giving is qualified by the expression, "not grudgingly." Somehow or other, it is true, even though we can't explain it, that God can take little, when it is given gladly and joyously, and multiply it. On the other hand, a great deal given grudgingly does not carry such blessing from God.

The third word of qualification is "or of necessity." The idea expressed here is that of someone forcing us to do something against our will. Our giving is not to be forced, is not to be the result of coercion; but is to be done cheerfully (hilariously).

Let us remember, however, that as we give to God and meet the conditions laid down, we shall know the reward of the Lord: "And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work" (v. 8). There are blessings God has for us which we can enter into only as we meet God's invitation to participate in the ministry by offering our gifts to Him.

II. An Example of Stewardship by the Macedonian Christians (Phil. 4:10-18)

You will remember our reference above to the Macedonian Christians and their giving (II Cor. 8:1-5). The Macedonian churches were located in Philippi, Thessalonica and Berea. This instance, of course, concerns the Philippian church.

Three truths regarding giving may be stressed in these verses. First, that the Philippians had sent their gift in time of need. Verse 10 indicates that these Christians had been willing to send a gift to Paul previously, but "lacked opportunity." The opportunity arose, the time of need came, and the Philippians were not slow in sharing in Paul's need. The apostle speaks of their fellowship with him in their gift as "ye did well that ye had fellowship with my affliction" (v. 14). Certainly the children of God should keep informed and be as sensitive to the leading of the Holy Spirit as possible in order that they may ascertain the proper time for sending their gifts.

In the second place, there is emphasis here on the fact that the Philippian Christians had given before. The apostle says that "in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need" (vv. 15, 16).

The third observation is that there are certain very definite results when we give for the work of the Lord. First of all, there is fruit that increases to our account (v. 17); second, thus we become well pleasing unto God (v. 18b); and third, we have the guarantee of God as to the supply of our own needs (v. 19).

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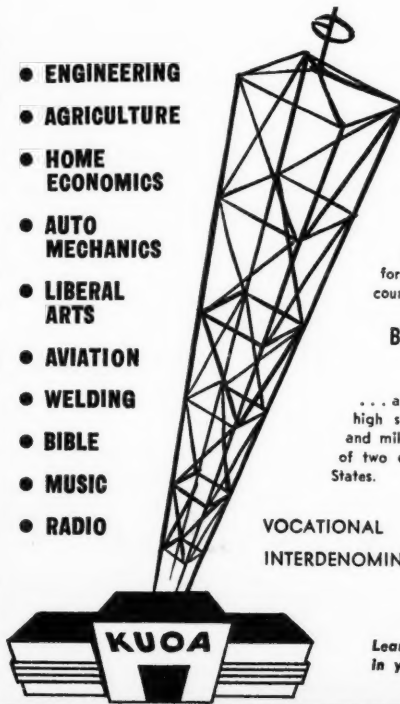
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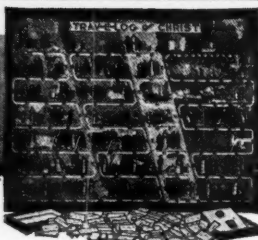
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December 3

The Stewardship of Life

Romans 12:1, 2, 6-8; II Corinthians

8:3-5; Philippians 2:25-30

Memory Selection: *I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.*—Romans 12:1.

How important that we recognize all our life is really a trust from the Lord. We do not discharge our duty toward Him simply by giving His a percentage of our time. There are occasions when we shall want in a special way to acknowledge Him—as, for example, in the observance of the Lord's Day—yet such an observance doesn't mean that we have discharged our full responsibility. Every day in the week is a sacred responsibility. All that there is in life—our God-given talents, our opportunity and privilege, our advantages to be more effective for Him—all are part of our responsibility to Him.

I. The Call to Stewardship of Life (Rom. 12:1, 2)

This call to present our bodies living sacrifices unto the Lord is not based on omnipotence, but on God's mercy. Though He could demand this of us, or make us automatons simply to perform His bidding, it is evident He does not want robots. He wants men and women, young people who freely and gladly volunteer. In view of His great love to us, how can we do less than present our bodies as living sacrifices?

Something of what is involved in such a presentation is given in verse 2. In presenting our bodies, it may be that we shall be called upon to die for Him, but before that, He is asking us to live for Him. And let us remember that He who asks us so to live, will give us the power.

II. The Exercise of Stewardship of Life (Rom. 12:6-8)

Our wonderful Lord has granted us gifts differing according to the grace given us. But whatever our gift, this word tells us to be sure that it is exercised. Any gift not exercised will slowly but surely depart from us. And equally true, any gift that in the power of the Spirit of God in faith is used, will be increased. As a matter of fact, God will not only increase it, but probably give other gifts as well. The path of obedience to the will of God means great usefulness in the hands of the Lord.

III. The Importance of Stewardship of Life (II Cor. 8:3-5)

We have referred to this passage in connection with the lesson on the stewardship of money. In connection with our present subject, we should emphasize especially verse 5: "First they gave their own selves to the Lord, and to us through the will of God." After all, any giving of material substance that does not spring from our having given our all to God must necessarily be a limited gift and one that cannot have the full blessing of the Lord.

These Macedonian Christians first of all gave themselves to the Lord, and then, because God wanted them to do so, they

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gave themselves to the apostle and to those who ministered with him "through the will of God." The importance of this transaction, in which the whole of life is dedicated to the Lord, cannot be stressed too much. It is the foundation, the basis of victorious living, of fruitful service, of a life that truly honors God.

IV. An Example of Stewardship of Life (Phil. 2:25-30)

Many are the lessons to be learned from the lesser known characters of the Bible. In what could be termed an incidental reference, Epaphroditus is brought to our attention. Perhaps if he had not been sick and sorely afflicted, if the Philippians had not heard of his illness, there would have been little more than a mention of him as bearing the epistle to them. Thus does God rule and overrule in the affairs of men.

Perhaps Epaphroditus wondered about his illness and even questioned the wisdom of the Lord in permitting it. It may be that Paul was concerned about it in the same way. At any rate, the apostle said, "He was sick nigh unto death" (v. 27). While we have no question that God had some lessons that He wanted to teach Epaphroditus, yet beyond that this reference to him has blessed God's people through the ages.

Paul speaks of him as "my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need." No doubt it was Epaphroditus who brought the gift to Paul, mentioned in Philippians 4:10-20. He evidently very highly commended the gospel which he professed, for Paul speaks of him in these very glowing terms.

Concerning the stewardship of life illustrated by Epaphroditus, let me point out three things. First of all, he was willing to go on the journey from Philippi to Rome, that he might visit a man who was a prisoner. While the romantic appeal of a voyage might make some people take a trip, in this case Epaphroditus was going to one who was in disfavor with the very powerful Roman authorities.

In the second place, though the perils and dangers of travel in Epaphroditus' day were tremendously greater, he was willing to face them. As a matter of fact, he did become ill. The apostle could say of him, "For the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me" (v. 30).

A third truth was his concern for the anxiety of others. If we truly live before God, not only will we in faithfulness implicitly obey what He has to say to us personally in connection with our relationship to Him, but also obey Him in connection with our relationship to others. Who can remain unmoved in the light of the reference to Epaphroditus that he "longed after you all, and was sore troubled, because ye had heard that he was sick" (v. 26).

Here altogether is a noble character. We thank God for this reference to him, and for this very wonderful example of a life wholly lived for God.

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1 Thes. 1:3

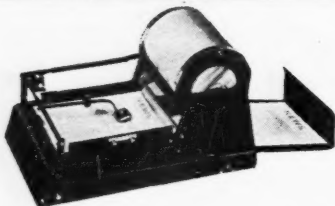
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December 10

The Stewardship of the Gospel

Acts 8:4-8; II Corinthians 5:17-20;
Philippians 1:12-18

Memory Selection: Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards, that a man be found faithful.—I Corinthians 4:1, 2.

It cannot be emphasized too strongly that as children of God we have been put in trust with the gospel. One of the very important reasons God leaves us on earth after that He has saved us in His grace is "to testify the gospel of the grace of God" (Acts 20:24). Even in Old Testament days, God's word to His people Israel was, "Ye are my witnesses" (Isa. 43:10, 12). Whether we want it that way or not, it is true that men get their conception of our God from us—from what we say and from what we are.

I. The Duty to Witness (II Cor. 5:17-20)

These verses speak of the children of God by two very dignified and royal designations—ministers of reconciliation and ambassadors for Christ.

Having wrought in us by the power of God the eternal life which brands us as sons of God, we have the privilege of being God's representatives and offering reconciliation to men. Since God's justice has been satisfied in the offering of our Lord Jesus Christ, it is possible now for men to be reconciled to Him. The reason He does not reckon to men their trespasses is that when they believe on the Lord Jesus Christ their sins are removed, since He bore them in His own body on the tree. How wonderful to be a minister of reconciliation. Here is a world estranged from God, a world that in its bitterness knows no real peace, no genuine joy. And you and I have the privilege of offering to men salvation full and free.

God's attitude toward men is still expressed by the Old Testament text, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33:11). The New Testament text says similarly, "The Lord is . . . long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance" (II Pet. 3:9).

The second designation, ambassadors for Christ, points to the very high position to which we are brought by the grace of God. We are charged with the responsibility of representing the court of high heaven here on earth. As citizens of that country (Phil. 3:20, 21), we are, as it were, strangers in a foreign land. And yet, wherever we go, we are His representatives. Just as an earthly ambassador is accorded dignity and welcome commensurate with the fact that he is a representative of his own nation, so we, as the people of God, are His ambassadors.

True, people in the world may not always appreciate us, or give us honor. But even though we are maltreated, even

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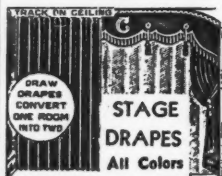
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though we are called to give up our life for our faith, it is still true that in the estimate of God we are His representatives. And, of course, those who mistreat or oppose have to answer to Him.

II. Laymen Witness (Acts 8:4-8)

There are those who would object to the use of the term "laymen." There is a sense in which we would agree. We personally hold that all who believe in the Lord Jesus Christ are priests unto God. Even so, it is evident that in the Word of God there were those selected from among Christians generally who were to have specific office and particular duties. All that we have in mind in the use of the term "laymen" is the general body of believers in contradistinction to those who may be called upon and anointed by the Spirit of God for special service.

The point that we would like to make here—and to us it is a tremendously significant one—is the fact that when the Church was scattered on the persecution that arose at the time of the martyrdom of Stephen, it wasn't just the preachers who preached, but all who were scattered abroad. Lest we should come to the false conclusion that the reference was only to the apostles, it is specifically stated that "they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles" (v. 1).

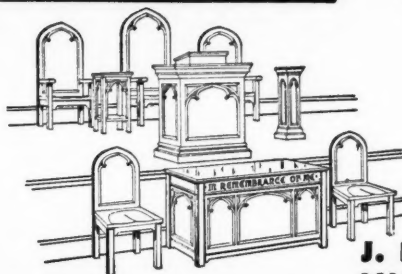
It is clear, therefore, that the apostolic church was as a whole a witnessing church. Happy is that local assembly and happy is that pastor when those in fellowship with the church are actively engaged in the power of God's Spirit as witnesses to the Lord Jesus Christ.

We take it that Philip here is not the apostle (in view of the statement in v. 1), but is rather Philip the evangelist (Acts 21:8). At any rate, Philip went down to the city of Samaria and there proclaimed Christ. It is little wonder that there was such a work of God, in view of the fact that the Christians were so earnest. Evidently their lives were such that without fear and without favor they were able to present the truth. Such preaching makes a tremendous impression upon people, especially those who sense a need.

III. A Preacher Witnesses (Phil. 1: 12-18)

The apostle Paul on this occasion as a witness certainly did not have an ideal situation as we would judge it. He had no church edifice, no pulpit as such. He was a prisoner, but he used the opportunity for witness. Even in his bonds the Word of God went throughout the whole praetorian guard, and to all the rest (v. 13). We know too that a number of the epistles which he wrote came from this time of imprisonment. God has thus spoken, not only to Paul's own generation, but to every generation since through the testimony of this preacher who loved the Lord more than he loved life itself. To him the only thing that mattered was that Christ should be proclaimed (v. 18). Such witness will not be unfruitful. May God give us men and women of such devotion and of such consecrated living today.

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OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

THANKSGIVING

Must I be thankful once a year
And only for a day,
While blessings all my life appear
Illumining my way?

Unnumbered mercies, rich and free
On me have been bestowed,
Though oft it ne'er occurred to me
From whom these mercies flowed.

For food and raiment, health and strength
We thank the God of grace;
Such bounty never has been meant
To make our service less.

But most of all we thank our God
For grace so rich and free,
That brought our Saviour from above
To die on Calvary.

—A. H. Cameron,
in *The New Testament Christian*

* * *

HOW THANKFUL ARE WE?

What a thankful people we ought to be, but are we? If not, it is because we have forgotten the Lord and His admonitions. Sometimes God has to take . . . material blessings away from us before we will turn to Him. Few find the Lord in their days of prosperity. But many find Him in their days of adversity. Why must people spurn God and forget Him until the hard day comes when they need Him so desperately? But even then God holds His hands out to receive us. He will never say us nay . . .

Many are hungering and thirsting for the things of the Lord. Many are walking in darkness and groping for the light in all nations. It can be our joy and mission to see that the message goes out to others that they too may rejoice and be glad. There is no real happiness apart from the knowledge and acceptance of the Lord Jesus Christ as Saviour.

—Lola B. Meredith,
in *The Bible and the News*

* * *

GRATEFUL PRAISE

Did you ever think of the reason why the psalms of David have come, like winged angels, down across all the realms and ages—why they make the keynote of grateful piety in every Christian's soul, wherever he lives? Because they are so full of gratitude. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

—A. A. Willets,
in *The Evangelical*

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

A THANKSGIVING SERVICE

Acts 16:19-40

I. Held at an Unusual Place—Inner Jail (v. 24)

II. Under Unusual Circumstances

1. United opposition of the multitude (v. 22).
2. Cruel treatment by the authorities (v. 23).
3. Uncomfortable physical position (v. 24).

III. At an Unusual Time—Midnight (v. 25)

IV. With Unusual Power

1. Foundations of prison shaken (v. 26).
2. Doors opened (v. 26).
3. Prisoners' bands loosed (v. 26).

V. Brought Unusual Results

1. Conversion of jailer (v. 34).
2. Release of Paul and Silas (v. 35).

—A. McM.

* * *

We find grounds for praise when we look for them (Ps. 63:4, 5).

—C. Norman Bartlett

* * *

THANKSGIVING PRAYER

To Thee, our Father, Lord of all,
Highest King, Lord, and Priest,
A tribute of our praise we bring
Now gathered at this feast.
King of our hearts, Master supreme,
Saviour of life and soul,
Giver of every gracious gift,
In all have Thou control.
Victorious, reign Thou in our lives,
Inspire each thought and word;
Nor cease Thy sway, till all the world
Give praise to Thee as Lord.

—Fred H. Mendell

* * *

OUR DAILY DEVOTIONS

What should our daily devotions include?

D—esires for a better acquaintance with God

E—arnest searching after His will

V—erifying the statements of the Bible with personal experiences

O—bedience to nature's demand to relax and consider whither we are bound

T—aking time to be holy, for hurry leads to worry, worry to loss of power

I—ntrospection. We might sometimes be shocked at what we find in our hearts

O—penmindedness, for with a narrow mind our devotions become a burden

N—ourishment directly from the Word. "Starved Christians are far too common"

S—piritual motive power, received to live aright, love mankind, and learn the Jesus way of service to our fellow men

—Selected in *The Voice*

TURNING FROM DARKNESS UNTO LIGHT

Ephesians 5:8

I. The Condition of the Sinner

1. At enmity with God
2. No knowledge of the Saviour
3. Eternal death as his destiny

II. The Position of the Saint

1. Justified before God
2. Saved by regeneration
3. Secure, a home in heaven

III. The Exhortation of the Saviour

1. For an obedient walk
2. For a consecrated walk
3. For a victorious walk

—Joseph Kurchak

* * *

WHY WE GIVE THANKS

Thanksgiving to God is fitting, because we have countless reasons for it. God is our Father, and He fills all our days with blessings. There is never a moment when we have not something new for which to praise Him. There is blessing in everything He does for us and sends to us. We should be most ungrateful if we did not give thanks unto God. Prayer should not be all clamor for new favors, it should be full of recognition of mercies and good things.

It is good, also, to give thanks because it makes our own lives sweeter, truer and more beautiful. Joy is beauty. Praise is comely. One who does not give thanks lacks the highest element of loveliness. Ingratitude is dark and somber; praise is light and beautiful.

Giving thanks also makes us greater blessings to others. Praising people scatter inspiration wherever they go. They make others happier, braver, stronger. Our days should be full of praise and song. Then God will be pleased with our lives and this world will be made sweeter and better.

—J. R. Miller,
in *The Herald and Presbyterian*

* * *

THINK AND THANK

Thanksgiving is the natural outcome of thought-giving. "Thank" and "think," the philologists say, are the same word at the bottom. Brother pastors, let us lead our people to think of God's mercies, in order that they shall truly thank. Call your people together, so far as possible all the people of your communities, on Thanksgiving Day and preach an earnest sermon, pointing all to the duty of a recognition of God and that of gratitude to Him for all His mercies.

—G. B. F. Hallock,
in *The Homiletic Year*

Moody Monthly

QUESTION:



ANSWER:



Dr. William Coltman, pastor of the Highland Park Baptist Church, Detroit, Mich., says, "Quite obviously a marked impact is being made upon the great centers of population in America. It is heartening to see the Gospel penetrating the consciousness of our nation. But as yet, I feel we have only touched the fringes of deeply entrenched paganism. Every evangelical force should be harnessed to press the battle."

QUESTION: "And, Dr. Coltman, is the All-Bible Graded Series of Sunday School Lessons winning youth in your church?"

ANSWER: "Three large departments of

our Bible School are using the All-Bible Graded Series, and we consider it the finest material obtainable. We feel that your treatment of the Bible enables our teachers to do the best work possible."



Rev. William Headley, pastor of the First Baptist Church, Ceres, Calif., says, "I wish I could believe it. In my thinking there is a difference between evangelistic campaigns and revivals. The real question is: 'Do these city-wide soul-winning efforts produce a lasting devotion to Christ, and a clean-cut break with worldliness and carnality?' Praise God for the souls saved! However, I am certain we have not seen a genuine revival as yet."

QUESTION: "But, Mr. Headley, is the All-Bible Graded Series of Sunday School Lessons winning youth in your church?"

ANSWER: "We do appreciate the All-Bible

Graded Series lessons in our Sunday School. It seems to me these lessons win our youth to a clearer understanding and a deeper appreciation of the Bible as the inspired Word of God."



Rev. Don Theobald, pastor of the Presbyterian Church, Huntingdon Valley, Penna., says, "It is evident that God is working in a special way in these days. Reports from ministers and laymen, from fellow pastors and evangelists, are telling of the mighty workings of the Holy Spirit. Especially is this true in churches where the preaching and teaching are Bible-centered."

QUESTION: "And, Mr. Theobald, is the All-Bible Graded Series of Sunday School Lessons winning youth in your church?"

ANSWER: "Yes, the faithful Bible-centered teaching of the All-Bible Graded

Series is giving our boys and girls a knowledge of the Word of God. The Holy Spirit uses this knowledge to convict them of their sin and to confirm them in the faith of our Lord Jesus Christ."

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DISAPPOINTMENTS

Oh, how very, very sad the disappointments that heaven will reveal, the might-have-beens that will pass before our vision and then vanish forever away, the crowns we might have worn, the high callings we might have won!

The potter may take up the clay again and make another vessel. So God takes up our broken lives and does the best He can with them. Oh, may God inspire us to choose His highest choice, and let nothing hinder all the good pleasure of His goodness, that we may lose nothing of what He hath wrought, but may receive a full reward!

—A. B. Simpson,
in *The Alliance Weekly*

"IN EVERYTHING GIVE THANKS"

In everything? Certainly . . . Thank God for health, and continue to praise Him in ill-health; for prosperity, and also in adversity; when surrounded by kind friends, and when despised and forsaken; when sheltered beneath a good roof, and when in a hovel. Indeed, it is not the material condition that evokes thanks, but the heart condition. No good thing will He withhold: it is our privilege to realize in our hearts that all things work together for good. And in no other place can we realize this great truth except in the heart . . . We do not give thanks because we realize only the present pain, but always because we know the end of it all is sweet companionship in the celestial city with Him. All that goes on in this earth is part of the great divine plan that ushers in the ceaseless ages of God's and our eternity. So, no matter what that part may be, because it enters into the eternal plan, I will in everything give thanks to God.

—C. A. Kinder

PRAYER AT THANKSGIVING

Dear Lord . . . I'm thankful for the home I knew in early youth,
Where I first heard from Mother's lips
The story of Your truth.

I'm thankful for the fellowship
With friends who ever hold
Within their hearts Your gift of love,
As world events unfold.

I'm thankful for Your peace that stills
My heart, and light that guides
My course, as chaos rushes by
On swiftly changing tides.

But thankful most . . . for faith that looks
Beyond a mortal sky
To truth . . . to Your unchanging truth
That cannot die.

—Sarah Mizelle Morgan,
in *The Herald of Holiness*

THE BELIEVER'S HOPE

I Thessalonians 4:16-18

I. He is the hope of glory (Col. 1:27)

II. He is the hope of eternal life (Titus 3:7)

III. For in that hope were we saved (Rom. 8:24, A.S.V.)

—Lloyd Lowe

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Moody Monthly

THANKSGIVING

Thanks be to God for His wonderful love!
Praise ye His name for the gifts from above!

Anthems of gladness peal forth on the breeze,

Echo His greatness o'er land and o'er seas.
Praise Him, ye sons of the blessed and good!

Praise Him, ye mountains, and valleys, and flood!

Praise Him, ye daughters and children of men!

Praise Him from hilltop and forest and glen!

Thanks for the gift of His only dear Son!
Thanks for His goodness life's journey to run!

Thanks for the summers and winters between!

Thanks for the autumn and spring ever green!

Thanks for the air, and for winds, and for sky!

Thanks for the sun, and for the stars upon high!

Thanks for the moon and for the day and for night!

Thank Him for dew, and for rain, and for light!

Praise His great name! Let the nations adore;

Redeemer and Saviour, God evermore;

Enthroned with the angels, blessed above!

Praise Him, O earth, for His wonderful love!

Praise Him, ye smallest and greatest of all!

Praise Him, ye kindred that rise from the fall!

Praise Him, ye children of weakness and death!

Praise Him, O praise Him, all ye that have breath!

—George D. Emerson

THANKSGIVING VERSES

T—"To him who alone doeth great wonders . . . O give thanks."

H—"His praise shall continually be in my mouth."

A—"All the earth shall worship thee, and shall sing unto thee."

N—"Nations be glad and sing for joy."

K—"Know ye that the Lord he is God . . . enter into his gates with thanksgiving."

S—"Shout for joy, all ye that are upright in heart."

G—"Great is the Lord, and greatly to be praised in the city of our God."

I—"I will praise thee, O God, with my whole heart."

V—"The voice of the Lord is powerful; the voice of the Lord is full of majesty."

I—"I will give thanks unto thee forever, O Lord my God."

N—"Now shall mine head be lifted up above mine enemies round about me . . . I will sing praises unto the Lord."

G—"Great is our Lord, and of great power."

—The Wesleyan Methodist

November, 1950

HIGLEY'S 1951 COMMENTARY

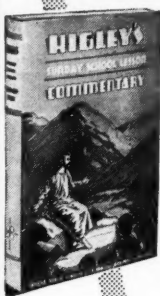
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ONE FATHER, ONE HOME, ONE WAY

John 14:1-6

- I. There Is One God—the Father (v. 1)
- II. There Is One Home—Heaven (vv. 2, 3)
- III. There Is One Way—Jesus (vv. 4-6)
—Victor Monterroso

THE LOVE OF GOD

- I. God's Love for Us (I John 4:10)
- II. God's Love in Us (Rom. 5:5)
- III. God's Love Through Us (II Cor. 5:14, 20)

—Marian Schwenk

SOME KINDS OF PRAISE

- Praise in song (Ps. 47:6)
Praise in worship (Ps. 66:4)
Praise in congregation of people (Ps. 67:5)
Praise glorifies (Ps. 50:23)
Praise in life (Ps. 40:8, 16)
Praise in service (Phil. 1:11)
Praise in abundance (Phil. 1:26)
Praise in sacrifice and faith (Phil. 2:17, 18)
Praise in prayer (Phil. 4:6)
Praise at all times (Phil. 4:4)
Praise in all things (I Thess. 5:18)

—Echoes

A Climax That Counts

[Continued from page 154]

Sometimes the suggestion is made that children who wish to remain hold up their hands. This helps workers locate children whom they can pick out for their groups later.

As the crowds rise to go, it is usual for 15 to 20 per cent to remain in their seats. These are the children for whom all the prayer has ascended and whose hearts the Spirit has prepared for more definite dealing.

THE PERSONAL WORKERS who are to talk with these boys and girls should be as carefully chosen and prepared as those at an adult campaign or youth rally. They should be Christians of unquestionable standing, whose appearance is in keeping with their sacred task. Identifying them with ribbons aids the children in distinguishing them, and helps the one in charge link child and worker in the confusion of dismissing.

Report cards should be provided workers for recording the name, age and address of each child dealt with, the name of the Sunday school attended or "no Sunday school," and the result of the interview. These are used for later follow-up. Workers must, of course, have Bibles and perhaps "Wordless Books."

Let it be understood that the enlistment of personal workers for dealing

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FOR CHRIST AND HIS KINGDOM

with young souls seeking the kingdom of God is no simple task. Often in insufficiently prepared campaigns my heart has ached at the sight of little groups of children waiting for workers to tell them of Jesus, while experienced and sound Sunday school teachers have clustered at the back of the hall in seeming indifference.

One aggressive and successful evangelistic pastor recently told me that from his experience he believes not more than 5 per cent of our Sunday school teachers will definitely endeavor to lead an individual child in their classes to the Lord Jesus Christ. If this is true, it would partially explain the number of Sunday school children who invariably come to Christ in these campaigns—their Sunday school teachers have sown but not reaped.

When the campaign is properly prepared, it is the expected thing that all teachers join the ranks of the personal workers, and this they generally do. In this way the teachers, often against their own inclination, become soul-winners. Usually they find it necessary to resort to more earnest prayer, and to rely more on the Holy Spirit than they have hitherto had to do in teaching their classes. Thus the blessing descends.

Experience has shown the need for preparation in dealing with the groups of children. For some weeks prior to the campaign, personal workers should gather weekly for instruction in personal evangelism. The individuals used should have a longing for souls and should know the idiosyncrasies of children.

Use of the "Wordless Book" is explained, but dependence must be on the Holy Spirit and the Scriptures. Following the pattern of the "Wordless Book," workers must know where to find simple verses describing our sinfulness, salvation in Christ and heaven.

Workers should also be encouraged to pray with each child by name, taking the group one by one at this point. If the child professes a hope in Christ, the worker should have the child thank the Lord Jesus for His love, for dying for him, and for coming into his heart. Giving thanks for something received brings assurance, and no professing child should be left without assurance of salvation.

SINCE PERSONAL WORKERS MUST first win the confidence of the children, they should be at the meeting a half hour before the official starting time. This will permit them to enter into casual conversation with the children before the meeting opens.

Each worker should preferably have a definitely assigned place where he will not obstruct the view of the children. If possible, one adult should be placed at the end of each row, or at both ends if the row is long. When the appeal is made and children are asked to remain in their seats, this worker, now knowing the children, can turn to them and ask, "Would you like to stay and learn more of the Lord Jesus?" This will help many chil-

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dren who otherwise may be too shy to stay.

A superintendent and certain delegated workers should look over the departing children to make sure those hesitating to leave are quickly placed in touch with a personal worker. Each group should contain no more than four children. Since as many as 20 per cent of the children may remain behind, at least five personal workers are needed for every hundred children present. The fifty workers at Tacoma were none too many to deal with those who stayed from the twelve hundred children present. Seventeen of the fifty were the personal evangelism class of a Seattle Bible college. Sources of workers such as this should not be overlooked.

Busses were used at the Tacoma campaign; so instead of dismissing the assembly at eight o'clock, we asked the children who wanted to stay behind to raise their hands. A careful explanation was made that this was only for those really wanting to know more about the Lord Jesus and wanting to trust Him. It was a moving sight to see the workers at the aisle lead these children out of the rows in the order directed from the platform by the pastor, and to see them file into the anterooms.

The children remaining in the auditorium were led in choruses and hymns until 8:30, at which time those in the anterooms were also dismissed. Signs marked the school destination of each bus, so children soon found theirs. Two workers accompanied each bus. In other campaigns without busses, all children not staying for the after-meeting were hurried out of the building.

There is no more stirring sight than that of many groups of children scattered about an auditorium following one of these evangelistic meetings. To see boys and girls in earnest conversation about salvation, some on their knees beside workers, here and there one in tears, and the light of heaven on the faces of others is an experience which cannot be described. Just observing the Holy Spirit at work in the hearts of little children fills one's heart with the very thrill of heaven.

The opportunity to see such a sight and to know such joy lies, along with attendant blessings, at the doors of our churches all over the nation. Grasping this opportunity on a national basis might well save the nation from the catastrophe of Communism and child delinquency. Even a single church which grasps the opportunity will receive blessings which cannot adequately be described.

[Next month in his fifth and concluding article Mr. Hunt describes methods used in following up such a children's evangelistic campaign.]

For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.
—II Corinthians 6:2

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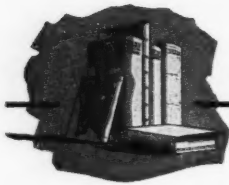
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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Pastoral Psychology, by William Goullooze.

At long last there has appeared a book on religious psychology worthy of the Christian scholar's serious consideration. Many of the writers on this subject have lacked the fundamental concept of the human being as a personality, and some have seemingly been ignorant of a normal behavior of the redeemed personality as portrayed in the Holy Scriptures. The author of this volume,



Goullooze

professor at Western Theological Seminary, Holland, Mich., possesses the essential qualifications that many of the writers in the past have lacked. He is both a psychologist and a theologian.

In Part I the author presents the historical analysis of pastoral theology in relation to our time, which has been a time of crises. In Part II there appears a research analysis concerning sickness, suffering, and sorrow in relation to pastoral psychology. In Part III the author presents a constructive analysis of pastoral psychology, embracing the co-ordination between pastoral theology and psychology, including a consideration of systematic counseling, with a presentation of the relation of the minister and the doctor, and the supreme qualification of the minister as a spiritual ambassador.

It is a pleasure to commend this book. 266 pages. Baker Book House, Grand Rapids (1950). \$3.50. P.B.F.

Southeast Asia: Crossroad of Religions, by Kenneth Perry Landon.

This book is more than a study of the several major religions which have invaded and helped to mold the modern countries of southeast Asia. Rather, it is the story of the impact of four different ways of life—the Chinese, the Indian, the Islamic and the Western—upon the peoples of those countries. The author selects for extended treatment those areas which show most pronouncedly the influences of the invading culture. He has become familiar with the field through years of personal observation and close contact with southeast Asian affairs, including eleven years' residence in Siam.

The work is well organized and scholarly, while at the same time it is quite readable, with a clear and smooth style. 216 pages. University of Chicago Press, Chicago (1949). \$4.00. H.R.C.

I Believe in the Holy Spirit, by Fredrik Wisloff; translated by Inbald Daehlin.

This volume seeks to deal with the person and work of the Holy Spirit on a popular level. It is rich in illustrative material and warm in spirit. The author writes from the Lutheran point of view. Coming out of the Norway revival, this book will warm the hearts of many here in America.

272 pages. Augsburg Publishing House, Minneapolis (1949). \$3.00. W.F.

Gems.

A beautiful and durable packet of choice Scripture verses in very handy form for pocket or purse. The verses are inscribed on celluloid cards fastened in a plastic case. Mohr & Mohr, Chicago. \$1.25. G.C.L.

The Christian Teacher, by Clarence H. Benson.

Some years ago Dr. Benson, general secretary of the Evangelical Teacher Training Association, prepared a manual in *Pedagogy* as a unit in the Evangelical Teacher Training Association study courses. Many teachers of Sunday school teachers found it the most helpful little book available on the whole art of teaching. Dr. Benson has now provided an unabridged text to be used by instructors of the manual. The great usefulness



Benson

of *The Christian Teacher* need not stop there, however. Teachers across the country will improve their own work in the Sunday school through a careful study of this clearly written volume. The author considers such subjects as the task of the teacher, the teacher himself; the pupil, the lesson, and the laws and methods of teaching. The book closes with an illuminating chapter on Jesus, the Master Teacher.

This volume is characterized by the publisher as a "below-college-level text for Bible institutes, Sunday school superintendents and Christian workers looking for something not too advanced in treatment." It is that sort of book and fills a real need. 285 pages. Moody Press, Chicago (1950). \$2.50. W.F.

My Sermon Notes on the Lord's Prayer, by William P. Van Wyk.

A collection of sermon notes prepared for the author's personal use. This book comes as the ninth in a series known as Van Wyk's Sermon Library.

115 pages. Baker Book House, Grand Rapids (1949). \$1.50. J.M.

The Students' Commentary on the Holy Scriptures, by George Williams.

This one-volume commentary on the Holy Scriptures stands "uncompromisingly loyal" to the inspiration of the Word and to those great doctrines of the faith, the virgin birth, deity, miracles, atonement and resurrection of Christ, and His coming again in power and glory to reign over the earth.

As is claimed for it, much of spiritual profit and help can be found in the book and it truly exalts the Lord Jesus Christ.

But its claim that "it rigidly keeps to what the Bible says" may certainly be contested. Apart from the fact that it exhibits here and there allegorizing tendencies, it appears to be committed to that system of ultra-dispensational interpretation known as "Bullingerism."

Matthew 28 is relegated to the "Hebrew Church" as distinct from "the Church of God—the secret revealed in Ephesians"—that is, to a national Israel following its conversion in a future dispensation. Water baptism is not for this dispensation. The Book of Acts, according to the author, "records the offer of the kingdom to Israel, and not, as is popularly believed, the formation of the Church revealed in the Epistle to the Ephesians" (italics ours). The twelve apostles have only to do with the "ministry of the kingdom" (that is Israel), while to the eight (Paul and seven others) is committed the ministry of the "mystery," that is, the Church.

1058 pages. Kregel Publications, Grand Rapids (1949). \$8.50. N.J.S.

The Foreign Missions Controversy in the Northern Baptist Convention, by Chester E. Tulga.

The title of this book may, upon first consideration, strike one as being of interest only to Baptists. However, it is a revelation of how Modernism has crept into and gained a stronghold in one of the great denominations.

Uninformed Baptists and non-Baptists would profit by informing themselves on this controversy. The conservative leaders claim that they are only clinging to "historic Baptist principles." These are named as the separation of Church and State, absolute soul liberty, the sovereignty of the local body of believers, a regenerate church membership, immersion as the one and only biblical baptism as the door to membership, and the authority of the Bible as the only rule of faith and practice.

201 pages. The Conservative Baptist Fellowship, Chicago (1950). Cloth, \$1.50; paper, 75 cents. H.D.L.

The Cities of St. Paul, by Sir William Ramsay.

The full caption to the present work is *The Cities of St. Paul: Their Influence on His Life and Thought*. It is a compilation of lectures given at Oxford in 1907. Tarsus, Antioch, Iconium, Derbe, and Lystra are the cities brought into focus. The work is, among others, a companion volume to Ramsay's *St. Paul the Traveller and Roman Citizen*. It is the second to be reprinted after having long been out of print.

452 pages. Baker Book House, Grand Rapids (1949). \$4.00. J.M.

Let's Read the Bible, by Kenneth Clinton.

The author, a Congregational minister in Massachusetts, is deeply concerned over the fact that the Bible is not read as it used to be and should be. The purpose of the book is to stimulate such reading, chiefly with the family in mind. There are valuable suggestions to parents for family reading and to ministers for pulpit reading.

But what sort of Bible does the author want people to read? Among the reasons he gives for present-day neglect of Bible reading are: "that we still incline to quote biblical verse as authority"; that we (Protestants) have raised the Bible to a position of authority; that we "have accepted the Bible as a 'rule' of faith," which is "to misread and misuse the great Book." Noah's ark is only an early legend or myth. In a chapter on "What Men the Bible Portrays," "Jesus" is included only as a man, whose "eminence" lay "in his sure relation with God," and receives less space than Moses, Isaiah, or Paul.

149 pages. The Macmillan Company, New York (1950). \$2.00. N.J.S.

Renewing the Mind, by Roger Hazelton.

This author gives "an honest answer to an honest question"—"How can one be intelligent and Christian at the same time?" The author sets aside at the outset two accepted ways of answering the question; namely, one which seeks to make Christianity intellectually respectable, and the second, which sees an irreconcilable conflict between faith and reason. He agrees with the first in recognizing that faith and reason have great need of each other and must learn to live together in the same person and the same world, but he believes that real wedges of acute tension are always being driven between the two. He says that his purpose is not so much to answer questions which have been already raised, as to reopen questions which some suppose to have been already closed. The author's style is clear and concise. But one becomes a bit weary of the effort to arrive at the truth of God without the revelation of God.

192 pages. The Macmillan Company, New York (1949). \$2.50. W.F.

Christian Teaching: an Inquiry, by Burdette K. Marvin.

Here is a little book written by a man

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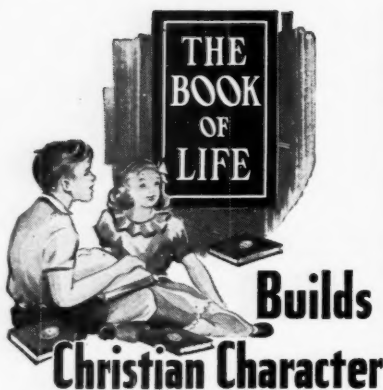
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48 pages. The Exposition Press, New York (1949). \$2.00. J.A.S.

The Perennial Scope of Philosophy, by Karl Jaspers.

A series of lectures in which the author seeks to describe the position of philosophy in the world today, particularly in relation to science and religion.

To the one who adheres to the historic Christian faith the philosophical tenets of the author are revolting, ending in a morass of religious skepticism and intellectual uncertainty.

188 pages. Philosophical Library, New York (1949). \$3.00. J.M.

Memoirs of Childhood and Youth, by Albert Schweitzer.

The year of his visit to the United States was a very appropriate time for bringing out this first American edition of Schweitzer's early memoirs.

These pages cover the earliest period of his life to the time of his graduation from the Mulhausen Gymnasium, so contain nothing of the development of his theological views. They are written in a simple, charming style and with a meditative insight which one might expect of a philosopher. The "Reflections" with which the book closes are well worth pondering, whether one agrees with the author's conclusions or not.

78 pages. The Macmillan Co., New York (1949). \$1.75. H.R.C.

God Transcendent and Other Sermons, by J. Gresham Machen, edited by Ned Bernard Stonehouse.

To those who knew Dr. Machen this book is a vivid expression of his style, spirit, scholarship, and message. The editor has selected messages in which the author makes his appeal to people who are not instructed in theological disciplines, though these sermons and addresses can be intensely stimulating to the readers who belong in the latter group. The reader gets a clear understanding of the personality and will of God and of His redemptive plan and purpose. The need for and basis of contending for the Bible as the Word of God are convincingly set forth.

189 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$2.50. A.F.B.

Grace Sufficient, by Frances Mary Humphrey.

Miss Humphrey (graduate of Wheaton College and at one time employed by Moody Bible Institute) has written a very interesting book of sixty-four short, thought-provoking poems, worded in the simplest of language, making for restful reading. Some of the selections are secular, some are religious, some are semireligious, some are humorous without being silly, all are enjoyable!

63 pages. The Exposition Press, New York (1949). \$2.00. G.S.S.

Prayers for the Week, edited by Ernst H. Suerken.

A compilation of fifty rather formal prayers intended for use in private devotions and daily meditations in the home. For the most part the patterns for these prayers are not in strict conformity with New Testament teaching as indicated in John 16:23, 24 and Romans 8:26, 27.

64 pages. Exposition Press, New York (1949). \$2.50. L.E.M.

Secret of Success, by Lewi Pethrus.

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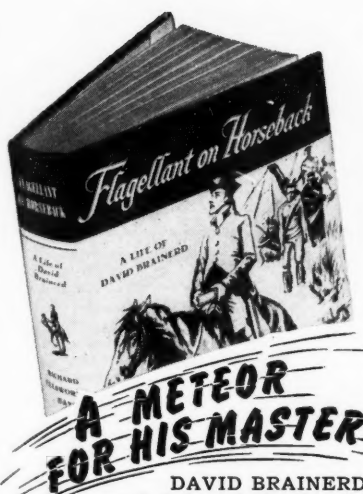
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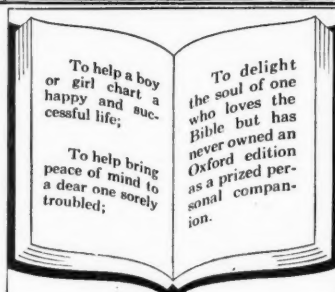
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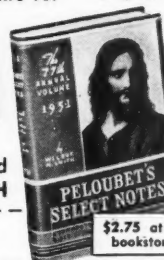
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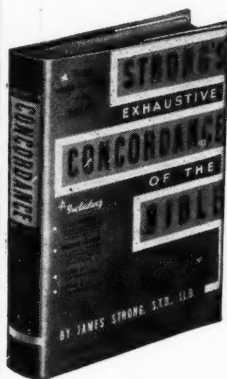
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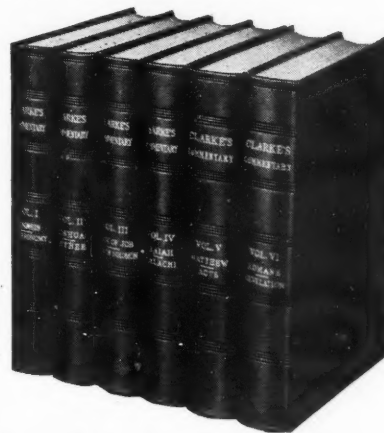
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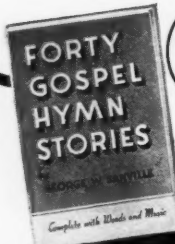
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prayerful study of this booklet will help stimulate interest in the much-needed revival which every Christian desires to experience and see throughout the Church.
93 pages. Philadelphia Book Concern, Chicago (1949). \$1.10. L.E.M.

Good Tidings of Great Joy Suffer Little Children Early Bible Days Men of Bible Times, by James Hislop.

Each book contains approximately eight short Bible stories with brightly colored covers and illustrations. All the stories are well chosen, well written, and will appeal to children of primary age.

16 pages each. Pickering & Inglis, London (1949). 40c each. T.W.

Burt Judson Detective and His Secret Agents, by George Barnaby.

The adventures of a young boy and girl as they help a detective solve an election problem in their home town are told in a fascinating and exciting manner. This interesting book will hold the attention of the young reader.

93 pages. Van Kampen Press, Wheaton, Ill. (1949). 75c. G.F.

Bright Horizons, by Albert C. Wyckoff.

A heart-warming story with a fine Christian message. Written by the pastor of the Columbia Union Presbyterian Church, Columbia, Ky., and designed especially for young people, this novel will provide wholesome reading, as well as a strong challenge to consecration and service.

136 pages. Zondervan Publishing House, Grand Rapids (1949). \$1.50. J.M.

Letters to My Son, by Dagobert D. Runes.

As the title indicates, these are the letters of a father to his son on many of the problems and perplexities of life, and as such, contain wisdom, some of it profound. The author is a distinguished educator and philosopher whose mother was the "victim of Teutonic fury." This explains some of the content of the book concerning the ghastly experiences of the Jews in Europe. In view of this the indictment against large portions of the professing Christian Church may be warranted, but there is also a belittling of the Bible as the Word of God, a bitter tirade against the "theology of the crucifixion," and, of course, a denial of the Lord Jesus Christ as Messiah and Saviour.

92 pages. Philosophical Library, New York (1949). \$2.75. N.J.S.

This, My Brother, by Argye M. Briggs.

A new book of adult fiction written by the author of the popular *Root Out of Dry Ground*. This is a splendid story, beautiful both in its literary quality and gripping message. With emphasis on the theme of Christian brotherhood, the narrative consists of a character study, against a backdrop of the manners and customs of the old South. The author writes with keen insight into human emotions, and with that exquisite artistry and descriptive powers which make even seemingly little things big with significance.

347 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$3.00. J.M.

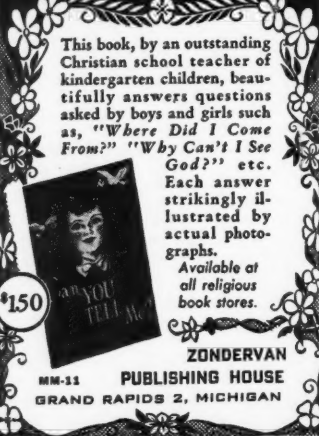
Giving a Reason for Our Hope, by Carl F. H. Henry.

Is God simply an imagination of ours? Does man create gods like himself? Is the idea of God an illusion? Why does modern theology disregard special revelation? What about modern science and the supernatural? How can we know the will of God? These are a few of the questions with which Professor Henry deals in this brief volume. This work consists of thirty-eight questions and answers which arose in the warmth of discussions in meetings of college and university students in Hollywood, Calif. Every intelligent Christian, especially the college and university student,

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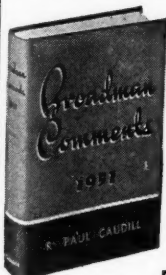


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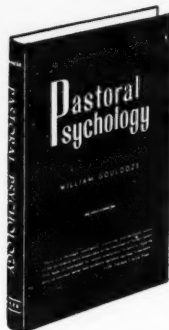
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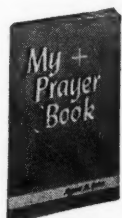
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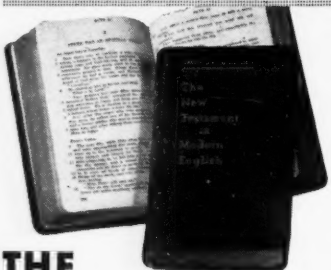
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372 pages. John Ritchie, Kilmarnock, Scotland (1949). A.M.D.

The Witness, by Olive Waldron Warner.

This novel is built around the years of the earthly ministry of the Master, beginning with the witness of John the Baptist in the wilderness, as told in the sympathetic words of Nicodemus, Joseph of Arimathea, their believing daughters and other young people who became early believers in the Messiah. The story is beautiful, reverent, interesting and illuminating, yet perhaps a bit overdrawn and fanciful.

206 pages. W. A. Wilde, Boston (1949). E.S.M. \$2.50.

Uninterrupted Sky, by Paul Hutchens.

The author, by this time a veteran Christian novelist, gives us another intriguing, fast-moving story. The reader is surprised to discover how much action can be packed into a narrative which covers only twenty-four hours in actual time. As with all of Paul Hutchens' stories, there appears a wholesome, heart-warming Christian message.

192 pages. Van Kampen Press, Wheaton, Ill. (1949). \$2.00. J.M.

Revelation (Vol. I), by M.M.B.

A brief but helpful study of the first seven chapters of the book of Revelation. Other volumes will doubtless follow. The interpretation is dispensational and futuristic. One will not agree with all details, of course.

104 pages, paper. Silver Publishing Society, Pittsburgh. Free to any address. A.M.

Kindling for Revival Fires, by J. B. Lawrence.

A volume of heart-stirring evangelistic sermons, which present in clear language and striking illustrations many of the doctrines of the Word of God. The author is executive secretary of the Home Mission Board of the Southern Baptist Convention. 187 pages. Fleming H. Revell Co., New York (1950). \$2.25. J.M.

The Book of the Twelve Prophets, Volume Two, by Julius A. Bewer.

This volume is the second in Harper's Annotated Bible Series, and deals with all the minor prophets except Amos, Hosea and Micah. Each book is introduced with a brief account of the historical and political background, and, as with the first volume, there are brief explanatory footnotes and translations.

The author takes the so-called "higher-critical" view of the text, and the result of this chopping up is frequently a distorted view of the purpose and plain meaning of the Word, the opposite of the alleged harmony this view claims to produce. The prophecies are shorn of genuinely predictive element and the Messianic hope is practically denied.

112 pages (paper). Harper and Bros., New York (1949). 75c. N.J.S.

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The Ancestry of Our English Bible, by Ira M. Price.

This volume has for almost forty-three years been a standard text on the translations of the Bible. It appears now in a revised edition brought up to date by William A. Irwin and Allen P. Wikgren, professors of the University of Chicago. The work covers such important matters as the authorship of the various manuscripts, where they were found, where now located, and the reasons for the translations. Results of recent research are evident.

This work represents the results of much scholarly research, yet is written in a clear, lucid style.

349 pages. Harper and Bros., New York (1949). \$3.75. J.M.

Abundant Mercy, by Herman Hoeksema.

This is the fifth in a series of volumes by Dr. Hoeksema constituting an exhaustive and detailed interpretation of the Heidelberg Confession. In the book under review we have a masterly exposition, lighted up by many a penetrating flash of insight, of such doctrines as the nature of the Church, the future life, justification, and sanctification.

But along with the many excellent features of the book there is a fundamental flaw unfortunately all too characteristic of Dr. Hoeksema's theological contributions, namely, a hyper-Calvinism that stigmatizes as deadly heresy the assumption that man possesses freedom of will wherewith he may either accept or reject the salvation offered him in Christ. Surely it is going altogether too far when a writer refers to evangelism in scornful terms as "the hawking of Christ in modern preaching, and the attempts to persuade the sinner to come to Christ." The doctrines of election and predestination are distorted into a fatalism which, if pressed to its logical conclusion,



would relieve men of all moral responsibility and would make God an arbitrary despot and the author of evil.

It ought further to be mentioned that Dr. Hoeksema is an ardent amillennialist, who pours his vials of contempt upon all and sundry forms of premillennialism.

222 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$2.50 C.N.B.

Was Jesus Born on Christmas Day, and Should Christians Celebrate Christmas? Louis S. Bauman.

The author gives his reasons for believing that Jesus was not born on December 25, but on September 29. He also states his reasons why Christmas should be celebrated as the day commemorating the conception of our Lord rather than that of His birth.

24 pages (paper). Author, 3712 Carpenter St., S.E., Washington 20, D.C. (1947). 25c E.S.M.



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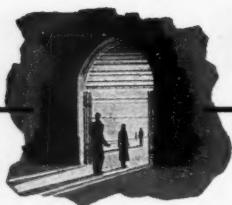
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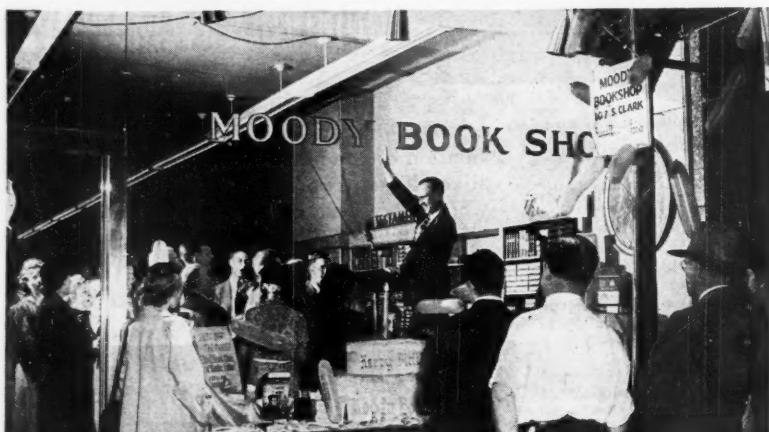
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November, 1950



INSTITUTE and ALUMNI



LUNCH HOUR PEDESTRIANS in Chicago's Loop stopped to stare at a hymn-singing crowd in the Moody Book Shop. More than fifty people participated in the 1:00 broadcast directed by Robert Parsons of WMBI, a special feature of the Book Shop's first birthday celebration, September 7 to 9.

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"Sermons from Science" demonstrations presented by George Speake and Keith Hargett have received enthusiastic support from California high school officials.

During fifteen weeks of meetings, a total of 26,000 students saw the demonstrations in their school assemblies. Many of them also attended special science class programs presented by the M.I.S.

men. Although invitations to accept Christ could not be given in the schools, many students came back to evening meetings, which were attended by some 79,000. Approximately one thousand persons, most of whom were students and young people, professed Christ during the tour.

Some high school principals wrote ahead to their friends where "Sermons from Science" were scheduled, recommending the programs, while others expressed their appreciation in letters to Dr. Irwin Moon, director of the Moody

Institute of Science and originator of the programs. "I have never observed such enthusiastic response of our young people," said one. Another wrote: "Mr. Hargett gave one entire day to our chemistry and physics classes, and the students and I feel this was one of the most productive days of the year."

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founder's week

ANNOUNCE SEVEN SPEAKERS

A partial list of speakers who will appear at the 1951 Founder's Week Conference has been announced by Henry Kraakevik, head of the Extension Department. The conference is scheduled for the week of February 5 to 11.

Among those who will participate in the annual conference are the Scotch evangelist, Jock Troup, director of Tent Hall, Glasgow, Scotland; Dr. James McGinlay, recently installed pastor of the Baptist Temple, Brooklyn, N.Y., and widely known Bible teacher and conference speaker; and Dr. Harry McCormick Lintz, California evangelist whose stirring meetings in Newport News, Va., were reported in *MOODY MONTHLY* for August.

Other headline speakers announced include Dr. Bob Jones, Jr., president of Bob Jones College, Greenville, S.C.; Dr. Norman B. Harrison, Minneapolis Bible teacher and author of the "His" series and other books and magazine articles; Dr. William Allan Dean, pastor of the Alden Union Church and teacher at the Philadelphia School of the Bible, popular youth and conference speaker; and Dr. M. A. Darroch, home director of the Sudan Interior Mission, recently returned from a tour of Africa.

Additional speakers as well as details of this year's program will be announced at an early date. Special music, including numbers by the Moody Chorale and the appearance of the new Moody orchestra are also being planned as highlights of the annual conference.

korea

EVACUATION STORY

"What our poor Koreans are suffering!" writes Olga Johnson, MBI graduate of 1920, from Tokyo. "How heartsick we were at the thought of not getting to our station to say farewell to them!"

The missionaries of her board were at their annual meeting on the west coast

Moody Monthly



PRESIDENT F. ALTON EVEREST of the American Scientific Affiliation, associate director of the Moody Institute of Science, poses with a nuclear model at the affiliation's fifth annual convention, Goshen, Ind.

of Korea when news came of the invasion, Miss Johnson reports. Packing in thirty minutes, seventy-five of them traveled to Taegu in trucks and jeeps; then by train to the port of Fusan, where a U. S. freighter took them to Japan. Along the way all luggage had to be abandoned. Staying behind to look after the mission property if possible, six of the men became interpreters for the U. S. Army, according to Miss Johnson. "When (or if) we will be able to return to Korea is a question to which the Lord alone has the answer."

science

EVEREST PRESIDES

F. Alton Everest, associate director of the Moody Institute of Science and president of the American Scientific Affiliation, presided at the organization's fifth annual meeting held at Goshen College, Goshen, Ind., August 29 through September 1. The organization describes itself as "a group of Christian scientific men . . . reviewing, preparing, and distributing information on the authenticity, historicity, and the scientific aspects of the Holy Scriptures in order that the faith of many in Jesus Christ may be firmly established."

Everest joined the Moody Institute of Science staff in September, 1945, having been a director of a sonar research project under the University of California. Many of the discoveries and techniques used in the film, "Voice of the Deep," came out of his wartime experience with underwater sound. Previously, he had taught at Oregon State University, after receiving an advanced degree in electrical engineering from Leland Stanford University.

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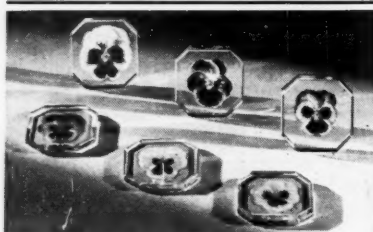
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to be distributed free to the armed forces are being received by the Institute in increasing volume, according to the Colportage Department which carries on this ministry. More than 150,000 Scripture portions, books, booklets and tracts were sent out during July alone, but requests continue to arrive in large numbers. The Institute is doing everything it can to meet demands with the funds available to it.

"Since the outbreak of hostilities in Korea, our need for religious materials has increased tremendously," writes a Navy staff chaplain from San Francisco. "At present there are approximately thirty-five chaplains drawing supplies through me."

One request for more than 300,000 pieces of literature has come from the Military Sea Transportation Service. Material would be distributed through twenty chaplains on board troop transports in the North Pacific. An Air Force chaplain on Okinawa and a chaplain of an evacuation hospital in Korea are also among those who have written for shipments of Gospels and tracts.

new books

WYCLIFFE RELEASES ANNOUNCED

One new book is out and another on the way in Moody Press's popular series of Wycliffe Christian Classics.

Our *Lord Prays for His Own*, by Marcus Rainsford, went on sale in August, and is proving popular, according to reports of sales and reviews. The author, an Irish preacher and Bible expositor in London, was active in the Moody and Sankey revivals in England. His exposition of the seventeenth chapter of John is considered outstanding in Christian literature.

Voice of the Heart, by John Newton, is to be released in November. It is a collection of John Newton's pastoral letters to his friends and parishioners in which he gives comfort and help in their personal and spiritual problems.

The two reprints are the sixth and seventh, respectively, of the Wycliffe Series begun by Moody Press in 1947.

yosemite

VACATIONISTS VIEW FILMS

The Moody Institute of Science films were shown against an unusually effective background during the vacation season, when they were projected in the Church Bowl of Yosemite National Park, Calif. The darkness and stillness of the surrounding forest, as well as the scenic grandeur of the park itself, underlined the majestic theme of the pictures.

About 5,000 park visitors saw the films in the amphitheater and many others watched from cars and from the edge of the forest. "It was the thrill of a lifetime," wrote David Sharp, California film representative who showed the pictures.

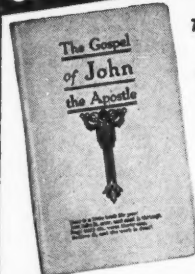
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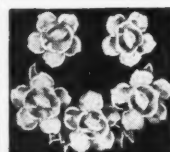
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WHAT DO YOUR Young People READ? See page 210



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Colportage book, *Thinking With God*, was received by its author, Norman H. Camp, just before he celebrated his eighty-third birthday recently in Chicago. Mr. Camp retired in 1943 from the Colportage Department.

Thinking With God was prepared in 1931 especially for young people and new Christians, and has been widely used. The Chinese translation was made by Pastor Andrew Gih of Hong Kong, and published by the Evangelize China Fellowship.

Mr. Camp has written another Colportage book, *The Resurrection of the Human Body*, and several tracts. "The Way to God," a tract to assist in personal work, has been translated into fourteen foreign languages. A new English edition has recently been printed by Moody Press.

After earning a law degree at the University of Illinois, Mr. Camp practiced law in Chicago. He accepted the Lord in his law office, closing it shortly afterward to go into Bible teaching and evangelistic work.

Mr. Camp became assistant to A. F. Gaylord, business manager of the Institute, in 1916. Later, for more than eight years he was associated with the Chicago Hebrew Mission. In 1926 he became an editor in the Bible Institute Colportage Association, a position he filled until his retirement.

radio

HCJB REACHES MOSCOW

The United States Embassy in Moscow has reported hearing Station HCJB, Quito, Ecuador, according to Dr. Clarence Jones, MBI graduate of 1921, co-founder and co-director of the pioneer missionary station. Dr. Jones acted as co-director of the fifth annual Summer School of Christian Radio at the Institute, August 14-25.

"There is really only one way to fight Communism effectively," said Dr. Jones, "and that is through a spiritual approach. We are fighting it as hard as we can!" Russian is one of eleven languages in which programs are broadcast from HCJB's 10,000-watt transmitter over six long and short wave bands.

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Sanctification

[Continued from page 153]

AS TO THE METHOD of sanctification, we need to remember that in the last analysis it is a work of God. It is not a man-made product, it is a God-grown fruitage. It is not what man does for God, but what God does in man—although, of course, what He does in us will bear fruit in what we do for Him.

Furthermore, each Person in the Trinity has a part in this blessed work of sanctification. God the Father sanctifies believers (John 17:17; I Thess. 5:23, 24; Phil. 2:13). God the Son, too, sanctifies believers (Heb. 10:10; Eph. 5:25, 27; I Cor. 1:30), positionally through His death for them, and conditionally, or experientially, through His life in them.

God the Spirit also sanctifies believers (II Thess. 2:13; Rom. 8:2; Gal. 5:17-22). As a matter of fact, He is called the Holy Spirit because it is peculiarly His blessed office to produce holiness in God's children. How He must delight as the divine Florist in bringing to full bloom and beauty those holy potentialities implanted in the heart of the believer the very moment when in regeneration he is made "partaker of the divine nature" (II Pet. 1:4).

But while, as we have sought to show, it is the Triune God who takes the initiative and carries on to completion this work of sanctification in the Christian, the believer is expected to do his full part. He cannot remain an idle spectator on the side lines. His responsibility is made abundantly clear in such solemn warnings against evils and temptations as we find in passages like Romans 12:9, 16, 17; I Corinthians 6:9, 10; Galatians 5:16-

23, and many others too numerous to mention.

The United States Bureau of Agriculture, through bulletins and public lectures, circulates for the benefit of farmers information as to the best ways of securing maximum crops and the most effective measures to be adopted in combating all manner of pests and destructive agencies. Even so, God has given us in His Word a wealth of valuable counsels for holy living and victory over the subtle devices of the devil to frustrate the production of bountiful harvests of influence and usefulness for Jesus Christ. Let all who aspire to grow daily in holiness be faithful and diligent students of the Book that God has given to them for constant guidance and inspiration.

What the Bible Needs Today

[Continued from page 155]

than a few defending it. It should be the object of religious propaganda to stimulate Bible reading. It is all right to read books on Bible study, but there is ever and continually the incipient danger that such books will be allowed to take the place of the Bible.

It is really wonderful to note what light the Bible itself throws on books that are written to throw light on the Bible. This may seem like a jocular sentence, but it is unquestionably true. Even a Bible full of notes may stand in the way of arriving at the teaching of the Bible. Care must be exercised even in this respect—even with all its good points.

Let us read the Bible itself for itself. Let us listen to its own witness. Why be secondhand believers? The Bible is of age—it can speak for itself. If you are discussing my health, ask me. I know better than anyone else how I feel. Jesus asked Pilate, "Sayest thou this of thyself, or did others tell it of me?" (John 18:34). Do we eat or love by proxy? Certainly not. We want to do our own masticating, and loving. So should it be with our Bible. We should come to it for firsthand information.

That is why it is good, at first, to read the Bible without a single note in it. Give the Spirit of God a chance to teach you. Then, when you feel that you have earnestly come to an end of your own research into its treasures, you may turn to notes, and what God has said through scholarly and holy men. Incidentally, may I say that he is a clever man indeed who can dispense with reading what God has said through such saintly and scholarly men.

Let us come to the Bible itself for ourselves. And come to it with an open mind. Not an empty mind, but an open mind—there is a difference between the two. It is impossible to approach the Bible as though we were ignorant of its remarkable history and what it has claimed to be and has really been to the race—the inspired Word of the living God.

It may be a cross, but often all true blessing comes to us under the ruggedness and the heaviness of a cross.—J. R. Miller.

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Editorials

[Continued from page 144]

of his earthly life, we can see something of that goodness with which his cup had been overrun. Coming to Chicago as a young man about 1889, he established a wholesale fruit and produce business which eventually included several large orchards in Michigan, Illinois and Missouri as well as various related interests in Chicago. In addition God blessed him with a fine family, including a son whose ministry has already counted much for the cause of Christ.*

Besides carrying on his business almost to the time of his death, Mr. Smith was permitted to have a more than usually active share in the work of several Christian organizations. In addition to Moody Bible Institute, these included the Pacific Garden Mission which he served as president of the Board of Directors, and the Moody Memorial Church where he was an elder for more than fifty years, a member of the church's executive committee for some time and superintendent of its large Sunday school for many years.

These, of course, are but a few of the visible fruits of a life that was wonderfully touched and made useful by the power of God. As the psalmist exclaims, "O, the blessednesses of such a life!" Truly it becomes like a tree planted by rivers of water, bringing forth fruit in its season. Its leaf shall not wither and whatsoever it doeth shall prosper.

*Dr. Wilbur M. Smith, Bible teacher, preacher, author and member of the faculty of Fuller Theological Seminary, Pasadena, Calif.

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Thanks be unto Thee, O Father,
For Thy many gifts to me!
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Does some added witness bear
To Thy faithfulness, unflinching,
To Thy unremitting care.

In the sequence of the seasons,
In the night succeeding day,
In the orderly procession
Of the stars upon their way,
I perceive one common language,
As Thy glory they declare;
Myriad other voices joining
In the chorus, everywhere.

For these various revelations,
Father, I return Thee praise;
They, while precious, lack completeness—
Are but portions of Thy ways.
Though the prophets, too, have spoken.
'Twas in symbol and in part;
Still remains the constant yearning
To behold Thee as Thou art.

Now, at last (I thank Thee, Father!),
Is the long, long questing done;
Now mine eyes can see Thee clearly
In the person of Thy Son!
He, expressly Thine own image,
He, Thyself in human guise,
Is Thy perfect revelation,
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Dept. 7

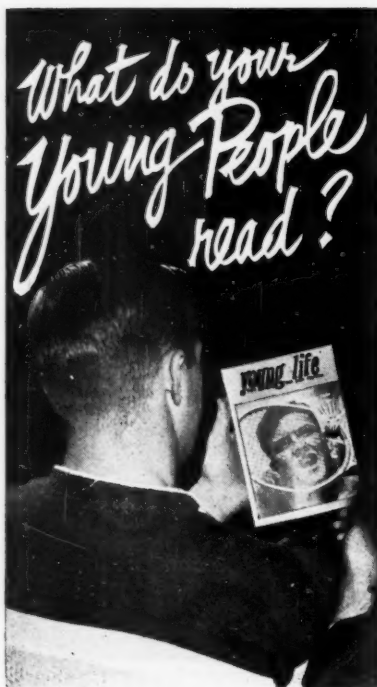
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210

News Report [Continued from page 177]

are associated with six different evangelical Christian groups, both French and English.

Other highlights from around the world include the following:

ALASKA—Out of a population of 135,000, only 25,000 are church members, according to a report made at the Alaska Baptist State Convention in Anchorage. Roman Catholics are most numerous, with fifty churches and 14,000 members, the report said, while other denominations have a total of 10,000 members.

ENGLAND—British couples may now sue for divorce at the expense of the government—if their income is less than forty dollars a week. This is a part of the socialized law program which went into effect October 1.

EAST GERMANY—The day after the East German government banned Jehovah's Witnesses, a thousand members of the sect were imprisoned, according to a spokesman for the Berlin Witnesses. Charges against the group raised constantly in the Communist press said they are spies and saboteurs in the pay of U.S. "imperialists."

HUNGARY—Soon after the Communist-led Hungarian government announced the signing of an agreement between the state and the Catholic Church, all but four of the church's religious orders were dissolved. The four orders exempted will supply teachers for eight schools nationalized by the government in 1948 but now returned to the church. The church-state agreement had been made by the Bench of Bishops, highest church authority in Hungary since Mindszenty was sentenced to life imprisonment in 1949. This action, independent of the Vatican, was taken in the hope of relieving growing Communist pressure on the church. There are approximately 11,000 Roman Catholic monks and nuns in Hungary.

CZECHOSLOVAKIA—A law is in preparation in Czechoslovakia that would give the state all religious relics, paintings, libraries, statues and other church treasures. Local Communist bodies are making a complete inventory of church property, according to *Lidove Noviny*, organ of Czechoslovak writers.

ISRAEL—As the Jewish New Year 5711 opens, Israel finds herself with two more problems: a dispute with Jordan concerning possession of land just south of Gallilee and a charge filed against her by Egypt before the United Nations Security Council. Egypt says 4,000 Arab Bedouins have been driven from Israel into Egyptian territory and that they have been the victims of atrocities by Israeli troops. The Cairo government is asking the United Nations to intervene and help the refugees return to their homes.

Israel meanwhile is busy settling her own refugees, 163,000 Jews from Europe and Moslem areas having found homes in Israel since last year's celebration of *Rosh Ha-Shanah*.

From Here and There

¶ A statute providing for reciting the

Lord's Prayer and brief readings from the Old Testament in New Jersey public schools is being attacked and defended in that state's supreme court. The practice has not been questioned there for over thirty years.

¶ Mother Cabrini, recently canonized by the Catholic Church, is to be known as the "patroness of emigrants."

¶ Under a new law in Madras, India, anyone sacrificing animals or birds in Hindu temples will be subject to fine and imprisonment.

¶ James McGinlay, Scottish preacher and evangelist, is the new pastor of the Baptist Temple in Brooklyn, N.Y.

¶ The stage play "Band Wagon" has a scene in which the Lord's Prayer is sung against a cathedral background. When it played in Eastbourne, England, the producer received a letter from the Lord Chamberlain asking that the prayer be omitted as it is not "suitable for inclusion in a revue."

¶ The story of freedom of worship as provided for in America is to be told by the State Department's Voice of America program to persons in Iron Curtain countries. The idea for the program comes from Dr. R. Alton Reed, a Dallas, Tex., minister.

¶ The Methodist Federation for Social Action, which asked pardons for eleven Communist leaders convicted in New York and condemned U.S. "interference" in Korea, has been asked to vacate its quarters in the Methodist Church Building in New York.

¶ A man held in an Indiana court on a drunken driver charge has been sentenced to attend Sunday school every Sunday for six months.

¶ Plans for greatly increasing its radio broadcasting operations have been announced by the Vatican, which reports it will construct three new six-million-dollar broadcasting centers in the Rome area for operation by 1952.

¶ Scriptures in French, Turkish, Spanish, Tagalog, Korean, Chinese, Portuguese and Siamese as well as English have been supplied on request to United Nations forces in Korea, according to the American Bible Society.

If occupied with the world, we become worldly; if occupied with self, we become selfish; if occupied with Christ, we become Christlike.—Max I. Reich

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Moody Monthly

Youth SUPPLEMENT

Hazel Goddard, Editor

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Monthly



Rudolph Vetter photo

WEIGHED and found WORTHY

by Robert G. Lee

As pastor of Bellevue Baptist Church in Memphis, Tenn., Dr. Lee has seen his own young men taken from their homes and loved ones, and it is from a sympathetic and burdened heart that he writes to you.

Again, our country is at

WAR

Upon us is war with its cruelties and crimson terrors—its battles, bursting bombs, bullets, blood—building to the world's folly and man's inhumanity to man that makes millions mourn, a monument of skulls and skeletons.

War, the quintessence of all horrors the human heart has ever known, is upon us—with antagonists against all that is Christian making inexcusable aggression. And still we face the possibility of a third world war or surrender of our liberty-loving life and blood-bequeathed liberties to the ideology of Communism. You young people may well be called to be participants in this war.

This brings me to think of

WORDS

Yea—of the weakness of my words to give you comfort. Anguish

of heart and a woeful sense of inadequacy oppress me as I attempt to write something worthwhile on the fleshly tablets of human hearts. Frankly, I fear that the best I can write will be for you a letting of empty buckets down into empty wells and growing weary with drawing nothing up.

What can I say to you who wear the football helmet of your alma mater, and now must thrust your heads into a helmet handed you by the bloody hands of Mars—busy now tying crepe to many doorknobs? What a change from football field to battlefield, from golf courses to places where gore courses. For you, it is not football, but battle—with screaming bombs and whining of enemy bullets. You turn from the arms of loved ones to shoulder arms for your country and the causes of liberty so dangerously imperiled.

With the weapons of war, you are to face atheistic assassins, who for unholy

reasons would rob millions of all rights. For you it will not be moonlight and roses and music, but marches, mud, muck, misery. Now 'tis not "tea for two," but tanks and tommy guns. 'Tis no strolling in the park, no ride by boat on the lake, or by auto on the highway on a moonlit night. It is the enemy fresh and furious from the council chamber of the anti-God, anti-Christ, anti-Bible, anti-peace Russia—determined to bring to pass in all nations the Marxist way of life. The mightiest and most unscrupulous foe that ever defied us is out to conquer us.

So, you must speak and think and act with

WISDOM

Say not that all war is unchristian. It is not unchristian for a householder to provide locks for his doors to protect and defend his household. Every soldier and sailor fighting

[Continued on page 216]

Retort

views
from
you

Requests and inquiries such as these were convincing evidence that YOUTH SUPPLEMENT was appreciated . . . missed . . . and that a new SUPPLEMENT would be welcomed!

From the Persian Gulf

Can you possibly continue to edit the YOUTH SUPPLEMENT which you had till 1948? Being a Christian youth myself, I have special affinity toward such a department. Other Christian friends who read the magazine are sure to appreciate such an addition.

Bahrain Island P. T. CHANDAPILLA

Helped to Understand Young People

I miss the YOUTH SUPPLEMENT. The articles were helpful to me in understanding the needs of young people. I was very glad for the articles on vocations for Christian youth.

Vesper, Kan. MRS. WILLIAM WIRTH

What Happened to Y. S.?

I have enjoyed the YOUTH SUPPLEMENT. . . . What has happened to it in the

March issue? Have I missed some notice in a former issue about its being discontinued?

East Hartford, Conn. ORVILLE GRANT

Put It Back

As a MOODY MONTHLY subscriber, I've missed the YOUTH SUPPLEMENT part of the magazine. It was the highlight for me, and I wish it would be put back.

Rhineland, Wis. DONNA OLSON

Invaluable to Young People

I'd like to ask why the YOUTH SUPPLEMENT has been discontinued. I found this section to be invaluable to the group of young people it has been my privilege to work with, and truly I'd like to see it continued each month.

Arp, Tex. MRS. J. B. GILLESPIE

Are we giving you what you want? This is your SUPPLEMENT. We want it to help you, inspire you, and to give you the opportunity to help others. If it is to do this, your reactions and suggestions are a must!

Spotlight on Koreans

By Eleanor Soltau, M.D.

Koreans are praying, too! Korean Christians have been subjugated, persecuted, pushed into oblivion, but there was a plan for Korea before Stalin's.



Young Koreans watch a sporting event in Seoul. This picture was taken before the Communist attack on South Korea. —Acme Photo

KOREA? Where's that? Never did I dream that the answer to this question—asked me so often in the past—would break into big black headlines on a week end late in June! Those of us who have lived there and love the country and its people are still dazed by Korea's sudden emergence into the full glare of world-wide attention. We can hardly realize that the military objectives mentioned in communiques are the picturesque towns and villages we remember so well.

But now, as the impressions of correspondents and G.I.'s stream back, other question are being asked . . . of the filth, the bugs, the smells, the primitive huts and the wretched poverty . . . of the apathy, stupidity, and even cruelty of the people. What about these Koreans—gone over so completely to Communism in the north, so weak and disorganized in the south? How come they're worth split American blood? Why not a few atom bombs over strategic spots instead?

As Americans, we are vitally interested in the conflict in which so many of our boys have lost their lives. As Christians, we have a far greater stake in the outcome. Long before the shrewd eyes of the Kremlin gang sized up the potentialities of this comparatively backward little nation which bridges the gap between vast China, Russia's backyard of Siberia, and the teeming islands of Japan, One far greater than Stalin began working out His plan for Korea.

About seventy years ago this hostile and suspicious Hermit Nation was pried open to foreign trade and the first Protestant missionaries moved in with the gospel. Since that time, hundreds of thousands of Koreans have been liberated from heathen superstition and the worship of idols and evil spirits, and have become new creations in Christ. Through them the good news has spread through-

out the land in a wonderful way and little churches have sprung up in the most isolated clusters of huts.

The impact of the gospel has changed the great crowded cities also. Pyongyang, now the Communist capital, was once known as the City of Sin. Dr. Samuel Moffatt, one of the early missionaries, used to tell how, when he first visited Pyongyang, he was stoned by a wild mob screaming and cursing at the foreign devil. But before his death it had become the City of Churches.

In my high school days at the boarding school for missionary children in Pyongyang, every Sunday morning we heard the bells toll all over town and watched hundreds of beaming Christians, all done up in their starched white clothes, throng through the streets to church.

[Continued on page 216]

Report

news
about
you

Grid Stars Slap Drinking

Probably most SUPPLEMENT readers have already turned thumbs down on liquor . . . for the sake of a closer walk with the Lord and a clean-cut testimony. But it's still of interest that no less than fifty-five leading football stars have flagged drinking for other reasons . . . as a hazard to mental, physical and moral fitness.

Statements by the grid stars to the effect that "it's smarter *not* to drink" have been printed along with the athletes' pictures on a 24 by 18-inch poster being distributed among high schools and youth organizations by Allied Youth, Inc., a temperance organization. Among the stars on record are Doak Walker, Southern Methodist University back . . . Clayton Tonnemaker of Minnesota University . . . Arnold Goliffa, Army's passing quarterback . . . and Charlie Justice of North Carolina University.

Bornagainers to Japan

Overseas versions of the livewire Hi-

B.A.'s—High School Bornagainers Clubs such as those in New York City and other sections of the U.S.—will soon dig into the job of reaching Japan's high school students for Christ, according to A. Brandt Reed, director of the High School Evangelism Fellowship.

Kenn and Jane Clark who have been on the field staff of the Fellowship in the New York area for several years will get the work underway in Japan this winter.

American History . . . a Must!

Maybe . . . at the moment . . . you think you're getting enough history! But at least one college president thinks you should have lots more in college—at least American history.

Dr. Frederick Schweitzer of Bloomfield College, Bloomfield, N.J., takes sharp issue with colleges where American history is not already a required subject. And he says there'll be more at Bloomfield College . . . taught from the American, not the "neutral" point of view.



Tom Bade, a recent convert from paganism, explains his first reactions to Christianity to Christian workers attending Young Life's recent Leadership Training Institute at Star Ranch. The young people are, left to right, Van Nall, Janie Meyer, Tom Bade and Hal White. Photo by Bill Riley

Leaders Are Made, Not Born

By Wally Howard

TOM Bade shifted nervously as he eyed the faces before him. After all he was scarcely out of high school, and in front of him sat more than 100 young people's leaders — Christian teachers, seminary and college students.

Then Tom felt the reassuring presence of the other kids who would be speaking, and reaching back into his memory to two or three years ago, before he had become a Christian, he opened up and told freely and frankly of his prejudices toward Christianity.

That was what the leaders were after. In a sense Tom was like a guinea pig selected for a laboratory experiment. Three years ago he had been deep in paganism, but no more so than thousands upon thousands of teen-agers. Then a young Christian leader had come to his school, had won his friendship, and eventually had led him to the Lord.

Now, here he stood, at the front of the room at Star Ranch, in Colorado, facing Christian workers who had come from all over America to the Leadership Training Institute, conducted each August by Young Life Campaign, to learn the methods that are necessary to reach American youth with the gospel.

The leaders were touched by Tom's words and a revolutionary reaction swept through the group. They realized that they knew little, if anything, about the way unsaved teen-agers like Tom thought or reacted. Here was an eye opener! The lackadaisical solution to the problem of the young people's department that says, "Let George do it," or Aunt Sadie Glutz, or anyone else that's

willing, wouldn't do. Nor would any youth movement that blithely planned its program without consulting the kids.

Here was a serious effort—an outgrowth of ten years of experience by Young Life leaders—to face up to what America's pagan youngsters think, after all, about Christianity and the way we Christians represent it.

Much of what Tom and the other kids said was shocking. They spoke freely of their former skepticism, of their distrust of Christians and their reasons for it. They told why they had shied away from church and gospel meetings. Then they revealed how some winsome Christian leader—dedicated to the job and expert at it—had patiently cultivated their friendship, and overcome their prejudices, and had shown them the attractiveness of a life lived in personal relationship to the Lord Jesus Christ. They traced the steps in their own lives that led them at last to consider the claims of Christ, to come around where the gospel was preached, and finally to yield themselves to the Saviour.

There were some moist eyes in the audience as the kids told how much it had meant to know that someone cared and was interested in them. Here was convincing evidence that there was a right and wrong way to reach unsaved young people, and most of the leaders realized they were trying the wrong way. They were sold on the idea that leaders are made and not born—that hundreds of Christians, though they earnestly want to be used to win young people, live in such a different world that they do not

know how to take the first step. But it also began to take shape in their minds that leaders *can* be made through diligent study, that they *must* be made and that America's kids *must* be reached.

Such excuses as, "Well, there are churches where they can come and hear the gospel if they want to," which at one time seemed a good argument, appeared ridiculous. Kids like Tom are under no obligation whatsoever to come, and, of course, they don't want to. That's why they're lost.

It was easy to see that we must go to them. We must go just as our Lord commanded us to go. What if they do not care? We must go anyway. Christ died for people who don't care. We send missionaries across the sea to those who don't care. We must send missionaries to them here at home. We must get to know them. We must win their friendship. We must show them the winsomeness of Christ. And we must pray that God will touch their hearts and reveal the Lord Jesus to them.

The Training Institute at Star Ranch is only one phase of the growing ministry of Young Life as it sends both full and part-time leaders into high schools from coast to coast. In addition to these leaders, some of those who attended in August have gone back to direct young people's activities in their home churches. Others have returned to their duties as public school teachers. Still others have fanned out into many communities to tackle the tremendous job of reaching unsaved, disinterested high schoolers with the message of God's saving grace.

At the training session they heard Young Life leaders, such as Jim Rayburn, founder and field director, and George Sheffer, associate field director, discuss the content of the gospel message and practical methods for gaining a hearing for it. Dr. Philip Ashton, Ph.D. in psychology and professor at Seattle Pacific College, contributed valuable and authoritative insight into the personalities and problems of adolescent youth. No phase of teen-age life or the ministry of the gospel to them was overlooked.

It was abundantly evident that leaders of young people need intensive training, that those who seek to build the lives of tomorrow's leaders cannot know too much for the job. Special attractions, meetings and personalities fall short. The real need is for genuineness of Christian experience, love for kids that will persist through rebuff and opposition, and skill in presenting the truth of the gospel so that youngsters will go on with God to maturity.

Those who work with young people must "build lives." It takes time. It takes patience. It takes love. It takes wisdom. But it pays.

As Tom Bade, and others who had been led to Jesus Christ and on into lives that bear witness for the Saviour, stood before the crowd at the August Training Institute, they bore abundant testimony to the fact that the "hard to reach" crowd can be reached. And because of the things they said to earnest, potential leaders, there will be hundreds more of these crazy, harem-scarem, pagan young people in the family of God, rejoicing in God's love, and going out after their buddies with the wonderful news that brought them to God.

Let's Do Something About It!

Are you facing this situation in your city? Have you found the answer? Will you tell us about it? Or, perhaps, you have a problem of your own. Through the "open letter" we want to learn about "young people's" problems, and then DO something about them. We will pay \$5.00 for each letter published. They should be between 300 and 400 words. Be sure to tell us if you do not want your name used.



It Happened Like This . . .

By Rowena Estes

The March issue of *Life* magazine printed the astounding account of the miraculous intervention of God when the West Side Baptist Church of Beatrice, Neb., blew up. It was such an unusual story that *Reader's Digest* reprinted it in June. Here we have the same story as experienced by one of the young persons whose lives were saved.



I HAVE an almost uncontrollable desire to chase fire engines and, if we had not been running late that evening of March 1, I would have persuaded Ladona to try to find the fire. But we were late to choir practice, so hurried on to church. Suddenly rounding a corner, we came on a scene I shall never forget—the fire trucks and, nearby, our church, practically demolished!

Then it dawned on me. We were late! The rest of the choir was inside! Soon, however, we were told the astounding truth—each member, even the pastor, had been detained, and not one person was in the church when the boiler exploded. We listened to the amazing story of how each one had "happened" to be late.

I stood gazing at the ruins of my church. By a direct act of God each life had been saved. In the midst of the chaos, milestones in my sixteen years passed before me.

I saw myself as a child, attending Sun-

day school and loving it . . . the day our pastor talked to me about the Lord. I was eleven then—but it was a real experience and I accepted the Lord as my own Saviour. As I grew older I became active in the church. I was president of the young people's group, pianist of junior guild and a member of the choir . . . my life was wrapped up in church work.

But that evening as I looked at what was once our church building I realized how easy it is to be so occupied in the things of the Lord that one forgets the Lord Himself. I felt Him very close then, as I knew His wonderful mercy to me; and was persuaded that He has a plan for my life. And whatever or wherever it is . . . I am willing.

Your experience has not been printed in *Life* or *Reader's Digest*, but if it proves the miraculous working of God, whether it be through conversion, answered prayer, or any of the other many ways in which His grace is manifested, our readers would like to share it with you. We will limit stories to 400 words and *YOUTH SUPPLEMENT* will pay \$5.00 for each one published.

An Open Letter to Pastors

By Bob Williams

MY name is not Bob Williams, but that doesn't matter. Something's been bothering me, and since I believe you are the one who can do something about it, I am writing you.

I don't know whether you have felt the impact of spiritual revival in your area or not, but this past summer we had some wonderful meetings. Many young people were saved. Some of my friends for whom I have been praying closed in with the Lord, and there is evidence of a real work of the Holy Spirit in their lives. The question which concerns me and scares me is, "What now?"

The live wire revival leaders have left town. Their part of the job is done, but what about these new young Christians? I know from experience that there is no standing still in the Christian life. Either one grows or he slips back. I firmly believe that those of us in the church, pastors and young people's leaders, should carry on a campaign that is just as fervent and on fire as was the revival—a campaign to nourish and strengthen our new Christians. But how is it to be done? Frankly, I don't know.

Most of the new converts have little knowledge, if any, about the Word. Yes, they have joined the different churches and some of them will hear the gospel preached, but I think we fail to realize that they are starting from scratch. They need special attention—they need it now—can you help us?

Weighed and Found Worth

[Continued from page 212]

for our lives and the liberties of those lives is a lock on the door of the nation to keep out thieves and assassins.

We are responsible for the defense of our household against uprising from within and attack from without. The proper interpretation of a peace-loving nation, which holds to the truth that righteousness exalteth a nation, is that such a nation is a household—and the inhabitants, or citizens, of such a nation constitute the household.

Might is needed to defend right. Yours it is to make sure by what you do in battle areas—on land, on sea, in cloud, or anywhere and everywhere—that we as a people do not hand down reduced in quantity and in quality the bequeathments sustained by the labors and cemented by the blood of those who have gone before us. Is it not a privilege to hold forth to a war-weary world the light of American freedom?

Let me ask you now to consider some realities of great

WORTH

Think of the worth of this truth: "We know that all things work together for good to them that love God" (Rom. 8:28). ALL things! No matter what—in peace, in war!

When you are separated from those dearest and nearest to you, remember that nothing can separate you from God's love. Nothing—"neither death, nor life, nor things to come, nor height, nor depth, nor any other creation" (Rom. 8:38).

If you, as a soldier in your country's cause, have received Christ as your Saviour, you need not worry about any danger. Our God has taught us that nothing can happen to a believer until it has passed through the will of God. The promises of God are certain. Your times are in His hands (Ps. 31:15). Your steps are ordered of the Lord (Ps. 37:23). The Word of God is plain and categorical. "See that ye be not troubled" (Matt. 24:6). "Be anxious for nothing" (Phil. 4:6).

Think of the worth of your so-great salvation. "He that believeth hath everlasting life." No distance from home, no disease, no bullet, no bomb, no device of the devil, no radiation heat, nor any other weapon can take away your salvation.

I would have you think now of a wonderful

WITH

It is a word God uses—promising His presence: "I am with you."

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:10, 11, 13).

Let me ask you then to endure hardness as a good soldier of our country and

of Christ's cross. Fight a good fight with the confidence of David, who knew what it was to go to war, and who said: "The Lord of hosts is with us, the God of Jacob is our refuge. . . . Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Ps. 46:7, 2).



Spotlight on Koreans

[Continued from page 213]

But don't ever think that to believe and become a "Jesus person" was an easy matter for Koreans. Often it meant the most bitter persecution from families and friends, and sometimes from the whole village. Only those all-out for their Saviour could stand up under fire—as Nam Kee Ja had to do.

As a child bride, Nam Kee Ja was married off by her relatives into a heathen family, which would have nothing to do with Christianity. In spite of being locked up frequently, starved and actually beaten black and blue, she would not give up slipping off to church. Finally, her husband and mother-in-law tore her babies from her arms and threw her out of the house for good. With no other place to go, Nam Kee Ja landed at one of the mission schools, where she put herself through the course by doing handiwork and sewing. After her graduation, she went out on the road as one of the many Bible women who faithfully go from hut to hut selling to their people the unsearchable riches of Christ.

In recent years, more and more pressure has built up and been attacking the Christians on another front. Ever since 1910, when Japan walked in and took over the government at Seoul, the country was rigidly subjugated under her heel and any uprisings for independence were ruthlessly squelched. Anyone showing the slightest flair for leadership was kept under the sharp eye of the police and soon imprisoned, tortured or exterminated if he showed signs of not wanting to play along with the Japanese.

The ministers and church leaders, of course, got special attention, and were always under surveillance as very suspicious characters. But through these tribulations the testimony of their lives glowed even brighter.

Back in the 1910 independence movement, Pastor Kank was kept in prison for more than two years. During that time he led ninety-six fellow prisoners to Christ, and when they were freed, he sent them back to their home-town churches with a letter of introduction from the West Gate Prison Church of Seoul. He used to say that when he'd asked the Lord to let him preach in all of the thirty-eight provinces, the Lord had answered by bringing all the provinces to him via his cell mates.

In the few years just before Pearl Harbor the thought police were busier

than ever and plain clothes policemen sat in on every church meeting. When anything said was thought to be dangerous, the speakers were hustled off for days of questioning, threats and torture.

Then came orders that every school must parade all of its children out to the Shinto shrines at specified times to worship the emperor. Soo-nal was the only woman teacher in the Chongju church school, but she too was dragged off with the others after they had decided to close the school rather than go to the shrines. Because she was a frail girl, threatened with tuberculosis, her friends were afraid she couldn't bear up under the long days of grilling and the frigid nights in the filthy jail, sleeping with almost no bedding on the stone floor of a crowded cell. But after three days, out she came, surprisingly well and radiantly happy to have been able to suffer for her Saviour.

Some weeks later she was amazed to have a visit from the tough young Japanese who had been her jailer. Because her life was such a contrast to the other prisoners that he had been guarding, he had been strangely touched by the few words she had said to him about his need for her Lord. So touched—that he had become disgusted with himself and utterly fed up with his job, and now he had resigned it to go back home to Japan to find a church and get to know Jesus Christ for himself. To prove how he felt, he gave her some warm winter underwear—something hard to find in those days.

At last with the end of World War II the years of Japanese rule were over! But it was a case of "out of the frying pan into the fire" . . . and soon Korea woke up to find herself worse off than before. Without a word to say in the matter, she was slashed in two and her northern half dropped off into oblivion behind the Iron Curtain! Thousands of refugees, many of them Christians, who have managed to slip over the 38th parallel tell of a fiercer oppression than they had ever been through before. And now the poison brewed for five years has swept down over the whole country.

As we back up our government and our boys to the hilt, prayerfully watching for the outcome, let us never forget to pray for the Koreans of like precious faith . . . in the north as well as in the south. While caught in the crossfire of the two great ideologies which are tearing their country apart, we can be sure they are still bravely contending for that faith, as confident as we are that when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against them.

IN THE CHAMBER OF THINE IMAGERY

Never, for a moment, look at any picture that taints your imagination with evil suggestion. Avoid, as you would poison, every painting, every engraving, every etching, every photograph that leaves a spot of impurity on your mind; but feast your soul upon pictures that make you holier, kinder, more sympathetic, more tender, more like your Lord.

—R. A. Torrey.

young people..

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